

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. II.—NO. 9.

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WHOLE NO. 35.

The Revolution.

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ELIZABETH CADY STANTON, } Editors.
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SUSAN B. ANTHONY, Proprietor.

OFFICE 37 PARK ROW (ROOM 20.)

MOUNT VERNON.

EARNEST CALL FOR A MEETING.

MOUNT VERNON, N. Y., Aug. 24th, 1868.

TO SUSAN B. ANTHONY, AND ELIZABETH CADY STANTON:

We, the undersigned, being desirous of educating ourselves and others, in regard to the legal rights and disfranchisement of women who own property, earnestly request that you will, at an early day, hold a public meeting in this village, and give us the benefit of your broad experience on this, to us, momentous question.

It is a fact not generally known, that more than 60 per cent. of the real estate in Mount Vernon is owned by women, many of them widows; also a large amount is owned by married women whose husbands do not own a dollar's worth of property here, and the largest real estate owner in town, is a woman.

As only property owners can vote for the appropriation of money for village improvement, and as yet, no woman has ever voted on the question, the sequence is that more than 60 per cent. of the property is taxed without the consent of the owners and often against their wishes.

This is an evil we are determined to submit to no longer.

"No taxation without representation" shall be our shibboleth henceforth.

Respectfully,

MRS. M. J. LAW,	MRS. J. HARPER,
MRS. H. H. LEAVER,	MISS ELIZABETH EATON,
MRS. OLIVE LEAVER,	MISS C. FREDERICKA SCHARFF
MRS. J. HAGGERTY,	MRS. S. A. HATHAWAY,
MARY H. MACDONALD,	MRS. MARGARET HICK,
MRS. DOROTHY FERGUSON,	MRS. REBECCA DIMMICK,
MRS. M. J. FARRAND,	MRS. CATHARINE ALPHONSE,
MRS. JEANETTE ORON,	MISS JULIA CHENEY,
MRS. THIRZA CLARK,	MRS. E. WATKINS,
MRS. J. S. CLARK,	MRS. L. M. PEASE,
MRS. NETTIE MORGAN,	MRS. MARGARET COLES,
MRS. D. DOWNS,	MRS. RUTH SMITH,
MISS L. M. HALE,	MRS. MARY A. DOUGLAS,
MISS SUSIE LAW,	MRS. SARAH VALENTINE,
MRS. CELIA PRATT,	MRS. H. C. JONES,
MRS. SABRA TALCOTT,	MRS. J. TOMLINSON,
MRS. MARY WILKIE,	MRS. AMANDA CARR,
MRS. ELIZABETH LATHAM,	MRS. MARGARET WOOLEY,
MRS. MARY C. BROWN,	MRS. S. SEEGER,
MRS. J. M. LOCKWOOD,	MRS. B. POWERS,
MRS. MAY HOWE,	MRS. S. A. WATERHOUSE,
MRS. ADALINE BAYLES,	MRS. H. M. SMITH,

and many others.

NEW SUFFRAGE MOVEMENT.—A movement is on foot in Boston, to enfranchise boys of eighteen. "It is proposed (says the Boston Traveller) to make this a national movement, and it is to be agitated immediately in other large cities in the United States. As most of the young men will undoubtedly take a right view of things and

vote with the Union party, the idea may not be a bad one."

To all of which "THE REVOLUTION" might most heartily subscribe, if that "Union party" proposed to enfranchise the mothers of these boys; and their sisters also, even at twenty-one years of age.

WOMAN SUFFRAGE IN MICHIGAN.

THE New York World copies the following from the Sturgis (Mich.) Star, of Aug. 22.

Last spring the ladies of Sturgis went to the polls one hundred and twenty in number, and demonstrated the propriety of the movement. Their votes did not count, for they could only be cast in a separate box, and the movement was only good in its moral effect.

At the school meeting the ladies have an equal right to vote with the men. Whatever qualifications a man must possess to exercise privileges in that meeting, any woman possessing like qualifications can exercise like privileges there.

To substantiate this, it is only necessary to read the school law.

Section 145 of the Primary School law reads:

"The words 'qualified voter' shall be taken and construed to mean and include all taxable persons residing in the district of the age of twenty-one years, and who have resided therein three months next preceding the time of voting."

Ex-State Superintendent John M. Gregory's opinion of that is as follows:

"Under this section (145) all persons liable to be taxed in the district, and twenty-one years of age, and having resided three months in the district, without distinction of sex, color, or nationality, may vote in the district meetings."

In districts where they elect only a Director, Assessor, and Moderator, the ladies can vote on all questions except the election of officers.

In graded districts they can vote on all questions, election of Trustees included.

Here we might state that men having no taxable property, but who vote at town meetings and general elections, can only vote for Trustees at a school meeting.

Any woman, then, having a watch, cow, buggy, or personal property of any kind, subject to tax, or who owns real estate in her own name, or jointly with her husband, can vote.

Here, then, is a lawful right for women to vote at that school meeting, and as there can be no impropriety in it, we advocate it. We believe that it will work good. Our Union school is something that all should feel and have a deep, active interest in. We hope, then, that those ladies entitled to vote will attend and exercise the rights that the law grants them.

To give these suggestions a practical effect, we cheerfully publish the following

NOTICE.

The undersigned respectfully request those lady residents of District No. Three of the Township of Sturgis, who are entitled to vote at the annual meeting, to assemble in Mrs. Pendleton's parlor, at the Exchange Hotel, on Friday evening next, August 28, at 7½ o'clock, to consider the matter of exercising the privilege which the law gives them at the school meeting.

This Call is signed by about twenty of the best women of the borough and the World's editorial on the subject shows clearly that it is ready and even desirous that the experiment should be tried. Last week we called attention in "THE REVOLUTION" to the earnestness of the English women in urging their claim to the right of Suffrage, and appealed to American women from their example. We hear from dif-

ferent sources that American women will attempt, to some extent, to be registered this year as voters, and we hope so brave an example will become a contagion.

A boastful warrior once demanded of his foe, "Deliver up your arms." The answer was, "Come if you dare, and take them!" Let women become brave enough to take their rights and there will not be much resistance. According to their faith and their courage, so shall it be.

GEORGE FRANCIS TRAIN.

We give an unusual portion of "THE REVOLUTION" this week to the unrighteous persecution by the British government of Geo. Francis Train. Were he a British subject, held a prisoner in the interior of Africa, that government would rescue him at the cost of innumerable lives and other millions added to the national debt. But the American nation seems to enjoy his incarceration. Such journals as the Round Table insult his injuries by conjuring the government to continue them. One part of the nation consider his incarceration a huge joke; the rest apparently are glad of it. Nobody has seemed to care how long he is held, and "THE REVOLUTION" has been greatly blamed on every hand, and almost cursed, for allowing him to be heard in its columns. But were even the editors of the Round Table, the Tribune, the Times, or any of the city journals that have seemed so delighted at his imprisonment, in his place, we would, at least, give them a hospitable hearing instead of mocking their miseries. Now, that the outrages perpetrated upon him are becoming apparent, and he is showing, even from his cell, that he is innocent of all charge against him, we discover a change of tone in the American press, and hope to soon hear of his liberation. The following is from the Boston Journal of the 25th inst.:

GEORGE FRANCIS TRAIN.—This noted individual, as almost everybody knows, has his peculiarities, but it is generally conceded that they are not of such character as shall exclude him from sympathy. His imprisonment in England has been very protracted, and the question of its justice or injustice is beginning to be agitated. It appears he was arrested on account of a debt contracted years ago, in Great Britain, by the railway firm of which he was a member. But the affidavit of his solicitor and other confirmatory evidence show that Mr. Train had made good his share of the indebtedness alluded to to his partner, Mr. McHenry, before their partnership ceased; and that Mr. McHenry thereupon "assumed and agreed to pay the liabilities aforesaid, being claim of the Ebbw Vale Company," etc., "and various others," "and to indemnify and hold harmless the said George Francis Train therefrom." All these documents were offered in court, but rejected on merely technical grounds—such as their not being on "regulation paper," and because of other stupid formalities. It is upheld by many who are not admirers of Mr. Train's politics that this "circumlocution" simply means revenge on the part of the British government on account of his sympathy with the Fenians, and that it is about time that the right of an American citizen in England to the privileges of English law should be asserted in the case of Mr. Train by our governmental authorities.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER. V.

ANIMADVERSIONS ON SOME OF THE WRITERS WHO
HAVE RENDERED WOMEN OBJECTS OF PITY,
BORDERING ON CONTEMPT.

SECTION IV.

I do not mean to allude to all the writers who have written on the subject of female manners—it would in fact be only beating over the old ground, for they have, in general, written in the same strain; but attacking the boasted prerogative of man—the prerogative that may emphatically be called the iron sceptre of tyranny, the original sin of tyrants, I declare against all power built on prejudices, however hoary.

If the submission demanded be founded on justice—there is no appealing to a higher power—for God is justice, itself. Let us, then, as children of the same parent, if not bastardized by being the younger born, reason together, and learn to submit to the authority of reason when her voice is distinctly heard. But, if it be proved that this throne of prerogative only rests on a chaotic mass of prejudices, that have no inherent principle of order to keep them together, or on an elephant, tortoise, or even the mighty shoulders of a son of the earth, they may escape, who dare to brave the consequence without any breach of duty, without sinning against the order of things.

Whilst reason raises man above the brutal herd, and death is big with promises, they alone are subject to blind authority who have no reliance on their own strength. "They are free who will be free!"

The being who can govern itself has nothing to fear in life; but if anything is dearer than its own respect, the price must be paid to the last farthing. Virtue, like everything valuable, must be loved for herself alone; or she will not take up her abode with us. She will not impart that peace "which passeth understanding," when she is merely made the stilts of reputation and respected with pharisaical exactness, because "honesty is the best policy."

That the plan of life which enables us to carry some knowledge and virtue into another world, is the one best calculated to insure content in this, cannot be denied; yet few people act according to this principle, though it be universally allowed that it admits not of dispute. Present pleasure, or present power, carry before it these sober convictions; and it is for the day, not for life, that man bargains with happiness. How few! how very few have sufficient foresight or resolution to endure a small evil at the moment to avoid a greater hereafter!

Woman in particular, whose virtue† is built on mutual prejudices, seldom attains to this greatness of mind; so that, becoming the slave of her own feelings, she is easily subjugated by those of others. Thus degraded, her reason, her misty reason! is employed rather to burnish than to snap her chains.

Indignantly have I heard women argue in the same track as men, and adopt the sentiments that brutalize them with all the pertinacity of ignorance.

I must illustrate my assertion by a few examples. Mrs. Piozzi, who often repeated by

* "He is the free man whom the truth makes free."
—Cowper.

† I mean to use a word that comprehends more than chastity, the sex + virtue.

rote what she did not understand, comes forward with Johnsonian periods.

"Seek not for happiness in singularity; and dread a refinement of wisdom as a deviation into folly." Thus she dogmatically addresses a new married man; and, to elucidate this pompous exordium, she adds, "I said that the person of your lady would not grow more pleasing to you, but pray never let her suspect that it grows less so: that a woman will pardon an affront to her understanding much sooner than one to her person, is well known, nor will any of us contradict the assertion. All our attainments, all our arts, are employed to gain and keep the heart of man; and what mortification can exceed the disappointment, if the end be not obtained: There is no reproof, however pointed, no punishment, however severe, that a woman of spirit will not prefer to neglect; and if she can endure it without complaint, it only proves that she means to make herself amends by the attention of others for the slights of her husband!"

These are true masculine sentiments. "All our arts are employed to gain and keep the heart of man:"—and what is the inference?—if her person (and was there ever a person, though formed with Medicinan symmetry, that was not slighted?) be neglected, she will make herself amends by endeavoring to please other men. Noble morality! But thus is the understanding of the whole sex affronted, and their virtue deprived of the common basis of virtue. A woman must know that her person cannot be as pleasing to her husband as it was to her lover, and if she be offended with him for being a human creature, she may as well whine about the loss of his heart as about any other foolish thing. And this very want of discernment or unreasonable anger proves that he could not change his fondness for her person into affection for her virtues, or respect for her understanding.

While women avow and act up to such opinions, their understandings, at least, deserve the contempt and obloquy that men, who never insult their persons, have pointedly levelled at the female mind. And it is the sentiments of these polite men, who do not wish to be encumbered with mind, that vain women thoughtlessly adopt. Yet they should know that insulted reason alone can spread that sacred reserve about the persons which renders human affections, for human affections have always some base alloy, as permanent as is consistent with the grand end of existence—the attainment of virtue.

The baroness de Stael speaks the same language as the lady just cited, with more enthusiasm. Her eulogium on Rousseau was accidentally put into my hands, and her sentiments, the sentiments of too many of my sex, may serve as a text for a few comments. "Though Rousseau," she observes, "has endeavored to prevent women from interfering in public affairs, and acting a brilliant part in the theatre of politics; yet, in speaking of them, how much has he done it to their satisfaction! If he wished to deprive them of some rights foreign to their sex, how has he forever restored to them all those to which it has a claim! And in attempting to diminish their influence over the deliberations of men, how sacredly has he established the empire they have over their happiness! In aiding them to descend from an usurped throne, he has firmly seated them upon that to which they were destined by nature; and though he be full of indignation against them when they endeavor to resemble men, yet

when they come before him with all the charms, weakness, virtues, and errors of their sex, his respect for their persons amounts almost to adoration." True!—For never was there a sensualist who paid more fervent adoration at the shrine of beauty. So devout, indeed, was his respect for the person, that excepting the virtue of chastity, for obvious reasons, he only wished to see it embellished by charms, weaknesses, and errors. He was afraid lest the austerity of reason should disturb the soft playfulness of love. The master wished to have a meretricious slave to fondle, entirely dependent on his reason and bounty; he did not want a companion, whom he should be compelled to esteem, or a friend to whom he should confide the care of his children's education should death deprive them of their father, before he had fulfilled the sacred task. He denies woman reason, shuts her out from knowledge, and turns her aside from truth; yet his pardon is granted, because, "he admits the passion of love." It would require some ingenuity to show why women were to be under such an obligation to him for thus admitting love; when it is clear that he admits it only for the relaxation of men, and to perpetuate the species; but he talked with passion, and that powerful spell worked on the sensibility of a young encomiast. "What signifies it," pursues this rhapsodist, "to women, that his reason disputes with them the empire, when his heart is devotedly theirs." It is not empire—but equality, that they should contend for. Yet, if they only wished to lengthen out their sway, they should not entirely trust to their persons, for though beauty may gain a heart, it cannot keep it, even while the beauty is in full bloom, unless the mind lend, at least, some graces.

When women are once sufficiently enlightened to discover their real interest, on a grand scale, they will, I am persuaded, be very ready to resign all the prerogatives of love that are not mutual (speaking of them as lasting prerogatives) for the calm satisfaction of friendship and the tender confidence of habitual esteem. Before marriage, they will not assume any insolent airs, nor afterward abjectly submit; but, endeavoring to act like reasonable creatures, in both situations, they will not be tumbled from a throne to a stool.

Madame Genlis has written several entertaining books for children; and her letters on Education afford many useful hints, that sensible parents will certainly avail themselves of; but her views are narrow, and her prejudices as unreasonable as strong.

I shall pass over her vehement argument in favor of the eternity of future punishments, because I blush to think that a human being should ever argue vehemently in such a cause, and only make a few remarks on her absurd manner of making the parental authority supplant reason. For everywhere does she inculcate not only blind submission to parents, but to the opinion of the world.*

She tells a story of a young man engaged by his father's express desire, to a girl of fortune. Before the marriage could take place she is deprived of her fortune, and thrown friendless on

* A person is not to act in this or that way, though convinced they are right in so doing, because some equivocal circumstances may lead the world to suspect that they acted from different motives. This is sacrificing the substance for a shadow. Let people but watch their own hearts, and act rightly as far as they can judge, and they may patiently wait till the opinion of the world comes round. It is best to be directed by a simple motive—for justice has too often been sacrificed to propriety;—another word for convenience.

the world. The father practices the most infamous arts to separate his son from her, and when the son detects his villany, and, following the dictates of honor, marries the girl, nothing but misery ensues, because, forsooth, he married without his father's consent. On what ground can religion or morality rest, when justice is thus set at defiance? In the same style she represents an accomplished young woman, as ready to marry anybody that her *mamma* pleased to recommend; and, as actually marrying the young man of her own choice, without feeling any emotions of passion, because that a well-educated girl had not time to be in love. Is it possible to have much respect for a system of education that thus insults reason and nature?

Many similar opinions occur in her writings, mixed with sentiments that do honor to her head and heart. Yet so much superstition is mixed with her religion, and so much worldly wisdom with her morality, that I should not let a young person read her works, unless I could afterwards converse on the subjects, and point out the contradictions.

Mrs. Chapone's Letters are written with such good sense and unaffected humility, and contain so many useful observations, that I only mention them to pay the worthy writer this tribute of respect. I cannot, it is true, always coincide in opinion with her, but I always respect her.

The very word respect brings Mrs. Macaulay to my remembrance. The woman of the greatest abilities, undoubtedly, that this country has ever produced. And yet this woman has been suffered to die without sufficient respect being paid to her memory.

Posterity, however, will be more just; and remember that Catharine Macaulay was an example of intellectual acquirements supposed to be incompatible with the weakness of her sex. In her style of writing, indeed, no sex appears, for it is, like the sense it conveys, strong and clear.

I will not call hers a masculine understanding, because I admit not of such an arrogant assumption of reason; but I contend that it was a sound one, and that her judgment, the matured fruit of profound thinking, was a proof that a woman can acquire judgment, in the full extent of the word. Possessing more penetration than sagacity, more understanding than fancy, she writes with sober energy, and argumentative closeness; yet sympathy and benevolence give an interest to her sentiments, and that vital heat to arguments, which forces the reader to weigh them.*

When I first thought of writing these strictures I anticipated Mrs. Macaulay's approbation with a little of that sanguine ardor which it has been the business of my life to depress; but soon heard with the sickly qualm of disappointed hope, and the still seriousness of regret—that she was no more!

Taking a view of the different works which have been written on education, Lord Chesterfield's Letters must not be silently passed over. Not that I mean to analyze his unmanly, immoral system, or even to cull any of the useful, shrewd remarks which occur in his frivolous correspondence—No, I only mean to make a few reflections on the avowed tendency of them—the art of acquiring an early knowledge of the world. An art, I will venture to assert, that preys secretly, like the worm in the

bud, on the expanding powers, and turns to poison the generous juices which should mount with vigor in the youthful frame, inspiring warm affections and great resolves.

For everything, saith the wise man, there is a season; and who would look for the fruits of autumn during the genial months of spring? But this is mere declamation, and I mean to reason with those worldly wise instructors, who, instead of cultivating the judgment, instil prejudices, and render hard the heart that gradual experience would only have cooled. An early acquaintance with human infirmities; or, what is termed knowledge of the world, is the surest way, in my opinion, to contract the heart and damp the natural, youthful ardor which produces not only great talents, but great virtues. For the vain attempt to bring forth the fruit of experience, before the sapling has thrown out its leaves, only exhausts its strength, and prevents its assuming a natural form; just as the form and strength of subsiding metals are injured when the attraction of cohesion is disturbed.

Tell me, ye who have studied the human mind, is it not a strange way to fix principles by showing young people that they are seldom stable? And how can they be fortified by habits when they are proved to be fallacious by example? Why is the ardor of youth thus to be damped, and the luxuriance of fancy cut to the quick? This dry caution may, it is true, guard a character from worldly mischances; but will infallibly preclude excellence in either virtue or knowledge. The stumbling block thrown across every path by suspicion, will prevent any vigorous exertions of genius or benevolence, and life will be stripped of its most alluring charm long before its calm evening, when man should retire to contemplation for comfort and support.

A young man who has been bred up with domestic friends, and led to store his mind with as much speculative knowledge as can be acquired by reading the natural reflections which youthful ebullitions of animal spirits and instinctive feelings inspire, will enter the world with warm and erroneous expectations. But this appears to be the course of nature; and in morals, as well as in works of taste, we should be observant of her sacred indications, and not presume to lead when we ought obsequiously to follow.

In the world few people act from principle; present feelings and early habits are the grand springs: but how would the former be deadened and the latter rendered iron corroding fetters, if the world were shown to young people just as it is; when no knowledge of mankind or their own hearts, slowly obtained by experience rendered them forbearing? Their fellow-creatures would not then be viewed as frail beings like themselves, condemned to struggle with human infirmities, and sometimes displaying the light and sometimes the dark side of their character; extorting alternate feelings of love and disgust; but guarded against as beasts of prey, till every enlarged social feeling, in a word—humanity was eradicated.

In life, on the contrary, as we gradually discover the imperfections of our nature, we discover virtues, and various circumstances attach us to our fellow-creatures, when we mix with them, and view the same objects, that are never thought of in acquiring a hasty, unnatural knowledge of the world. We see a folly swell into a vice, by almost imperceptible degrees, and pity while we blame; but, if the hideous monster burst suddenly on our sight, fear and disgust rendering us more severe than man ought to be, might lead us with blind zeal to

usurp the character of omnipotence, and denounce damnation on our fellow-mortals, forgetting that we cannot read the heart, and that we have seeds of the same vices lurking in our own.

I have already remarked that we expect more from instruction than mere instruction can produce; for, instead of preparing young people to encounter the evils of life with dignity, and to acquire wisdom and virtue by the exercise of their own faculties, precepts are heaped upon precepts, and blind obedience required, when conviction should be brought home to reason.

Suppose, for instance, that a young person in the first ardor of friendship deifies the beloved object—what harm can arise from this mistake, enthusiastic attachment? Perhaps it is necessary for virtue first to appear in a human form to impress youthful hearts; the ideal model, which a more matured and exalted mind looks up to, and shapes for itself, would elude their sight. He who loves not his brother whom he hath seen, how can he love God? asked the wisest of men.

It is natural for youth to adorn the first object of its affection with every good quality, and the emulation produced by ignorance, or, to speak with more propriety, by inexperience, brings forward the mind capable of forming such an affection, and when, in the lapse of time, perfection is found not to be within the reach of mortals, virtue, abstractly, is thought beautiful, and wisdom sublime. Admiration then gives place to friendship, properly so called, because it is cemented by esteem; and the being walks alone only dependent on heaven for that emulous panting after perfection which ever glows in a noble mind. But this knowledge a man must gain by the exertion of his own faculties; and this is surely the blessed fruit of disappointed hope! for He who delighteth to diffuse happiness and show mercy to the weak creatures, who are learning to know him, never implanted a good propensity to be a tormenting ignis fatuus.

(To be Continued.)

THE WOMEN OF THE DAY.

From Harper's Bazaar.

An able English writer in *St. Paul's* makes the following sensible rejoinder to the stinging diatribes against women which have of late seemed the special mission of the *London Saturday Review*, particularly the "Girl of the Period."

"The women of our day are not the counterparts of their mothers. Times have changed and women have changed with them. The old conception which prevailed till the last generation, that when a woman had married young, had kept her home in good order, had reared a family of children, and had lived in harmony with her husband, she had fulfilled the whole aim and object and purport of her existence, is dying out of fashion. Our women know more, read more, think more than they did in the good old days; and we cannot reasonably expect that they should be contented with the same narrow round of pleasures and duties. It always seems to me that these 'laudatores temporis acti,' are engaged in solving the insoluble problem of how to eat your cake and have it. If you are to have women who are fit to share the thoughts, desires and aspirations of men in a high degree of culture, you cannot also have women who cumulate the functions of nurse, housekeeper and cook. Notwithstand-

* Coinciding in opinion with Mrs. Macaulay relative to many branches of education, I refer to her valuable work, instead of quoting her sentiments to support my own.

ing the fashion for co-operative stores, the principle of the division of labor is the ruling one of our day. In virtue of that principle we have to a great extent exempted women from household and menial cares; and by so doing we have secured a degree of culture and refinement not compatible, I think, with any very active interference in domestic matters. I often wish that the wiseacres who repeat the parrot cry about the happy time when ladies cooked their own dinners, and mended their own clothes, and did their own marketing; could know something of the family life of countries where women still perform the duties I see urged so eloquently upon their attention. In the north of Europe the wife is still the 'good woman of the house.' There the ladies cook the dinners with their own hands, wait at dinner to a considerable degree, pass no small part of their time in the kitchen and the store room, and even lend a hand at the washtub. I do not dispute the fact that if you wish your women-kind to be only a superior description of upper servants, you had better seek for them in these patriarchal climes. But even the courage of a *Saturday Reviewer* would shrink from the idea of marrying or living with these 'brave housewives.' As a rule, I am afraid you must say that the excellence of women as housekeepers is in inverse proportion to their excellence as intellectual companions. I do not say that a clever educated woman may not keep her house comfortable, and her household in good order, and bring up her children excellently. Intelligence and organization will supply the place of personal labor and constant supervision. But I do say, that, if the nursery and the kitchen and the laundry are to be considered the proper sphere for the exercise of woman's energies, it is idle to imagine they can also be ideal companions of the drawing room and the study. Persons in the habit of reading the advertising columns of the daily papers must be aware that there are two classes of advertisements emanating from ladies who desire to fill the position of housekeeper to a single gentleman or widower. The advertisers of the one class describe themselves as domesticated and fond of cooking; the other base their pretensions on being musical and agreeable companions. The distinction thus drawn appears to me representative of modern womanhood—to apply to wives equally with housekeepers.

"Common honesty compels me to confess that I believe women were created for other objects than bearing children, and that I doubt whether, when a woman has married a husband and made his home comfortable, she has done all which God or man have a right to expect of her. But my wish is now to treat the subject from a purely masculine stand point. Looking at the great woman question from the male point of view, I hold that we are unreasonable in expecting that English ladies should unite the inconsistent merits of the intellectual companion and the bustling housekeeper.

"If I am right in this opinion it is idle to imagine that this transition period, during which women are emerging, as a class, from the kitchen and store-room into the study and library, will not be attended with a great amount of extravagance and absurdity. And this phase will, undoubtedly, afford good scope for small social satire of the ordinary *Saturday Review* calibre. There is room for any number of pretty, twaddling essays about æsthetic women, pushing women, little and big women, papal women, women in orders, and so on.

"I should wish that the critic whose utterances I have criticised in turn might tell us whether he really meant to accuse the women of our day of anything more than vanity or folly. If not, he ranks at once amidst that great class of writers who, from time to time, have sharpened their wits upon the foibles of the female sex. But if he meant more than this—if he understood the purport which his words conveyed—if he intended to imply that English women were immodest, heartless and vicious, I deem him to have uttered a very foul and base libel, which it behooves men, even more than women, to protest against very loudly. It would, indeed, be an evil day for England if the time should ever come when our countrywomen should be spoken of habitually in the terms which the *Saturday Reviewer* has thought himself justified in applying to them. When such language has been used, it ought not to be passed over in silence. Women can always hold their own in the contest with their critics. If every English newspaper were to go on writing articles about the extravagance of female attire from now to the end of the year they would not lessen by a single item the milliners' bills which will come due next Christmas. But the case becomes different when the attack is levelled, not against fashions, but against reputations. And it argues ill for the condition of a country when men hear the women who are near and dear to them libelled without resenting the insult. It is for that reason I have entered this protest of mine."

LITTLE WOMEN.

GEORGE AUGUSTUS SALA celebrates Little Women generally, and three little women particularly, in the *Belgravia*; describing the Garibaldian army of 1866:

We had but a few, it is true; but their courage and devotion were tremendous. They were full of pluck and "go." They trudged the very boots off their little feet, and then philosophically swathed those members—which I have heard in domestic circles called by the playful name of "tootsies"—with handkerchiefs, or with scraps of matting, and trudged on as doggedly as before. When they could catch a pony, they rode him *en cavalier*, as English ladies rode before Bohemian Anne was Queen, providing themselves with knickerbockers, after the sensible fashion introduced by the Unprotected Females in Norway. Our Little Women were by no means unprotected. The three I especially noticed were all married; and besides, were not all Garibaldi's thirty-six thousand red-shirts their protectors? Blood would have flowed had the slightest rudeness or even discourtesy been shown to these intrepid Little Amazons. They never murmured, never grumbled, never repined, never declared that "they were not accustomed to this kind of thing." They were all female Robinson Crusoes—just the kind of little women who should have colonized Mr. Charles Reade's Island—or is it Mr. Dion Boucicault's?—in 'Foul Play.' If there was nothing but salt horse and weevily biscuit to eat, they fed and were thankful. I managed to procure about an ounce and a half of tea for one of these Little Women at Sala, on the Lago di Garda, which tea cost me five francs; and although more than half the compound seemed to be thyme, vervain, scammony, rue, and chopped birch-twigs, we made a famous brew, in a red earthen pipkin, covered with a sardine-box to keep the flavor in, and enjoyed ourselves immensely. When and where the Little Ones attended to the duties of the toilette, was a mystery; but they always looked fresh and tidy and clean, when we men were dusty and ragged, and as grubby as chimney-sweeps. Perhaps they hung up a water-proof sheet in front of a cascade, while we were taking our midnight pipe and siesta, and converted that cool grot into a *cabinet de toilette*. They had an inexhaustible fund of spirits, and were the life and soul of the army. These three Little Women were all ladies; two of them were English; and I am not justified further to particularize their achievements so as to make their identity easy. Their names, once mentioned, would be recognized as household words to

thousands of English ears. But thus much I may without indiscretion record: that, after the battle of Bazecca, the closing engagement of the campaign, the church was full of wounded Garibaldini, who lay there for four hours without the slightest medical attendance. The doctors had not come to the front; the ambulances were not forthcoming; the medicine-chests had been mislaid; the surgical instruments could not be found; there was not even so much as a bandage or a tourniquet to be obtained. I know that one of these Little Women—an English lady of wealth, refinement and position—marched into the midst of these human shambles, where the poor Garibaldini lay on the bare pavement, many of them bleeding to death, and did then and there tear up every rag of linen she had on her body, down to her very shift—pardon me, madame, for using that vulgar word: the genteel term is, I know, a chemise; but in Lady Wortley Montague's time the innermost garment of a lady was called a smock—convert these needments into bandages, and bind up the wounds of those who were most sorely hurt. The blood and muck in that church—it was midsummer, mind you—could have been equalled only by Cawnpore. And then the Little Woman, with nothing but a stuff skirt and a woollen shawl to cover her—she had absolutely and literally nothing else—went round the village, from door to door, begging for more linen."

TOBACCO AND THE PRESIDENCY.

THE fearful effects of the excessive use of tobacco are powerfully set forth in a protest of the National Anti-Tobacco League against the election of Gen. Grant to the presidency, recently issued to the people of the United States. It adds to the weight of the document that the signers to it "are radical republicans;" the party and its principles commanding (they say) our warmest support." We append only extracts:

We dismiss the evidence for or against Gen Grant's being an actual drunkard. But that he is treading the path that leads to a grave cannot be denied. We have considered the effect of smoking on the mind. The effect of smoking on the system opens even wider fields of apprehension.

Tobacco is at once a substitute for and an incentive to intoxicating drinks. Men smoke for the same reason that makes men drink. They want either the extinction or the quickening of their powers of mind and body. In either case, and to obtain either end, an abnormal appetite is at first created and then encouraged. The direct results tobacco works on the body are easily stated. It dries up the glands. The throat and the stomach are parched, heated, inflamed. The internal organs suffer in the same way. The pulmonary passages are literally "cured," as are the hams in a smoke house. They contract their tissues. Air cannot freely reach the lungs; carbon cannot freely come out of them. The breathing becomes thoracic and oppressed. The lungs become diseased. Their substance rots. This is consumption, a complaint which killed 1,987 men in New York alone last year, in each case, within this number, medically stated to have been accelerated, if not produced by the excessive use of tobacco.

It was necessary to recapitulate briefly these fatal facts in order to understand fully the tendency smoking has to drive men to rum. The glands dried up, the system run down, every nerve on a tension, the brain confused and incapable of continued or clear exercise, the body craves a stimulation its own exhausted powers cannot give. Nothing is thrown off by the glands when they are burnt out. Rum imparts, as it were, a capacity to stimulate saliva and the other discharges. Rum is resorted to almost inevitably. We have taken some pains to fortify this position with facts. The facts are as follows. Of the patients in the appended asylums under treatment for "confirmed inebriation resulting in insanity," the number who preceded whiskey by tobacco smoking is:

Asylums.	
Bloomington, out of 100.....	87
Flatbush, out of 64.....	49
Trenton, out of 56.....	48
Columbus, O., out of 74.....	62

The statistics might be still more startlingly extended, if the number of drunkards who do not enter asylums would give truthful answer to their own career. Doubtless in nine cases out of eleven, could the whole fact be discovered, it would appear that their systems

were actually prepared for the destroyer that casts both body and soul into hell.

In this army of destined inebriates, if not in the vast column of confirmed drunkards, Grant is travelling with a rapidity that distances all competition. The springs of his system have been literally burnt out by smoking. He is a man of no pleasures or force within himself. His highest aspirations go no further than pups, horses and cigars. On this gross plane, it were the natural thing in the world for him to add to his primitive resources the entirely kindred element of rum. For a smoker and a jockey and a dog-fancier to take up with the bottle would be the most logical sequence to be expected. Added to the slavery under which smoking puts Grant, added to the sympathy in which it places his system with drunkenness, is the fact that in the past, at least, he has been a drunkard of uncommon offensiveness. It is certain that he tipped in Mexico. It is certain that Gen. Harney had to cast him off for this very habit. It is certain that he could marry Miss Dent only by pledging to her father that he would be a sober man. Still this is not our fundamental objection. We go behind it and arraign the habit that leads to it. Tobacco pioneers the drunkard to his fate and lights him down.

Our objections have only hinged on vital points. That smoking is vile in its effects on the person, that it is the very quintessence of filth itself, and in its effects has not claimed our attention. We have demonstrated that smoking directly tends to make a man an imbecile in mind, and a drunkard in habit; that it proves a man the slave of a most foul and degrading practice.

In the face of these facts, and of the graver probabilities that are grafted on them, we are not prepared to help hand over to Grant the complex destinies of this Executive government for four years, nor for four hours. How any man who disapproves of mental sevility, moral imbecility, and personal drunkenness can support the candidate of the republican party, we are at a loss to determine. We speak as republicans, not as democrats. The party and its principles command our warmest sympathy and support, but under a smoker, and a possible, if not an actual drunkard, we would not march to the battle.

(Signed),

JOHN MARCH,
SILAS N. KELSO,
I. W. WALTHAM,
J. HALSTEAD CARR,
CARY A. CROSSINGER,
KIRKLEY ROBERTS,
A. J. DALLAS,

In behalf of the National Anti-Tobacco League.
New York, June 12, 1868.

SPIRITUAL PHILOSOPHY.

BY MRS. M. E. G. GAGE.

As a fundamental proposition, I assert that woman, in a typically representative view, is superior to man.

The will and the understanding are the interior principles of the human being. Of these the inmost interior, or will,—the soul principle, from which all actions derive life and come into being, has woman as its type. The will and the true moral life are one. From this vital principle the understanding has its quality. The understanding has man as its type, and by virtue of its exterior position is more quickly recognized by the superficial observer than the will. For the same cause, clothes catch the eye first, and are by weak persons the one thing respected. The understanding and the mental life are one.

The will is the soul principle; the understanding the body principle. In actual life woman corresponds to the soul; man corresponds to the body.

Three ruling elements have prevailed in the world, more distinctive in their characteristics than those of any geological epoch. They may be called *FORCE*, *CUNNING* and *TRUTH*. The age of force is the age of bodily slavery. The age of cunning is the age of spiritual slavery. The age of truth is the age of freedom. Absolute truth not only destroys bodily slavery, but breaks assunder all bonds that imprison men's

minds and souls. First to manifest itself was mental freedom,—breaking away from old customs of thought. Still, men's wills were enchained. The well known and apt-quoted Galileo's recantation is an example. The understanding, as shown by science, walked before the will, or individual freedom was recognized. The bonds of force are never so strong or so deftly woven as those of cunning. Science made rapid progress before the worth of the individual began to be recognized. Even now, power crushes all free aspiration where it can. Not only in social life, in political life, but most terribly in religious life. Ordinary men are everywhere, and especially in monarchical countries, and under spiritual despotisms, termed "the common herd," the masses, and are looked upon as "a sea, whose bounds are set to go thus far and no farther."

In the age of truth men question authority, and accept no belief, social, political, or religious, unless upon proof. Church and state here fall apart.

A certain kind of unity prevails through these ages, as positive in its form as that which prevails through a geological epoch; and also like geological epochs these periods in the world's history need to be looked upon from two points of view, for, like them, they bear one general character throughout; yet they are in their variations and gradual changes but progressive steps in the world's history. The world has not yet reached its acme. Physical power is the prior; belongs distinctively to the period of force, and precedes the domain of intellect and morals. This is the rule of muscle; the physically strong over the physically weak. The Samsons with hands on pillars overthrow and crush all in their power.

Mental power is the secondary, but there comes a time when the moral element rules. Experience in the race ascends. There has been a regular sequence in human development, which has occasionally received a sudden impetus from some extraordinary or out-of-the-way event, that has sent an individual or a nation, and through them, the race, far ahead. These changes (still carrying out the geological comparison) may be termed *eras*. Prominent among them during the epoch of force are warriors, and the decisive battles of the world, Arbela and Salamis, Joan of Arc, Waterloo, and Gettysburg.

There came a day when intellect began to rule, and then the understanding enabled cunning to outwit force. The individual or nation with the large brain and weak body conquered or superceded the individual or nation of strong body and less intellect. This was a step in advance for the world, and yet but a step. Superior to force and cunning, exists an element of power or control, known as truth or the right. While force rules, and during the era of cunning, little heed is paid to this principle.

To avoid being misunderstood, I will here say, that these three epochs of force, cunning and truth, though distinct in their nature are not discrete periods but continuous and intermingling, yet one has at times prevailed so much above the others as to make its epoch plainly marked.

During the epoch of cunning, various forms of religious tyranny hold sway. Caste, here, is the great power. India has been the point of attraction to men's gaze, but no more justly than should have been Christendom. Feudal tenure was a system of caste ordained by cunning. The inquisition was its ultimate. Indulgences were among its bonds. The theory that

one set of men by virtue of their office, were inferior to other men, universally enchained minds during this epoch. The Reformation was an outbreak against cunning. The discovery of the art of printing was another event which sent men far ahead.

The great eras in the world's history have been when God has revealed himself to man anew, and enabled him to hold a different and fuller understanding of his relations to his Creator. It has been at these eras that moral progress has taken a sudden leap forward. Abraham and Moses, and the advent of Christ, and the illumination of Swedenborg have been great tidal waves which loosened men from the grasp of force and cunning, and opened truth to their view.

As woman is the type of the will, so her condition in life through past ages, the way she has been regarded spiritually, intellectually, morally and physically, has answered to the common idea of the will. Back of the external thoughts lie the motives of life, the innate tendency. This is with many persons a hidden or unconscious will, although it governs the whole thought and action of mankind.

The will power has always been a mystery. Divines have written, and philosophers explained, and still the world has avowed its ignorance upon it. Ages ago men settled on their belief as to the understanding. The understanding has been defied. Daniel Webster was blasphemously known as the god-like. The will has been misunderstood, and thence misrepresented; thus with woman.

Arguments against Phrenology have been adduced from the fact, that as we descend in the scale of animal life, the front of the head, or organs of intellect, retain their prominence, while the back, or what is called the region of the propensities, rapidly decreases. This is because the intellectual, reasoning, or understanding faculties are *not* the highest faculties. This superior position is held by the will, intentions or motives in man; the desires in beasts. The animal of few desires is inferior to the one of many.

Infidels have drawn arguments against a future state of existence for man, from illustrations of the intellect possessed by beasts, i. e., from their reason.

While one class of philosophers have strenuously claimed that animals were governed solely by instinct, this other class have brought up instance after instance, showing the exercise of reasoning faculties, and these not only in regard to what are termed the superior animals, but also in regard to the inferior animals.

But an angry beast does not refrain from kicking or biting, because told it is wrong to do so. A whip or a wisp of hay are the motives they comprehend. A beast understands the rewards and punishments of the present life,—not of the future one. He is in fact a beast from lack of the will power. He has no soul.

ALBION COLLEGE, Michigan, is intended equally for young men and women, and has two female professors, Miss Rachel Carney, M.S., Professor of Modern Languages, and Miss Sallie A. Rulison, M.A.S., Professor of mathematics. The President is George B. Joelyn. At the recent anniversary of the College, Rev. Mr. Cocker preached the annual sermon before the graduating class. President Abbott of the Agricultural College delivered an address before the Calliopean Society. His theme was "Calliope." Miss A. C. Rogers, the Principal, delivered the annual address of the class.

FOETICIDE AND INFANTICIDE.

THE frightful and increasing extent of the crime of *Restellism*, is full warrant for honest, earnest protest against it, from whatever quarter. The following is entitled to be so considered:

Editors of the Revolution:

For the last twelve years I have been an investigator, and for the last nine or ten a firm believer in spirit communion ("strike" but read). In January, 1862, I visited, in company with a gentleman of high character, a Miss Irish, at that time a well-known medium who lived at 67 West Thirty-second street, New York. We were entirely unknown to each other. What purported to be the spirit of a daughter was presented to me. As a test I asked her name. A different one was given from that of the only daughter I supposed I had in spirit life, and who was accustomed to visit me in spirit almost every time I came into the presence of "spirit mediums." Supposing it to be some trifling or deceptive spirit, I withdrew from the table and asked my friend to take my place, which he did. His spirit friends, however, declined communicating, and I again took my seat at the table. A new idea occurred to me. I asked for a test, and my Christian, middle and surname were correctly given in full, together with the maiden name of my deceased wife. In reply to my query, the spirit said there were two other spirits like itself present, both boys. On the spirit manifesting affection, I said that if I could be sure she was really my daughter, I felt that I could return her love. Immediately the following sentence was rapped out by the alphabet: "Do you love me as well as *Gertrude* and the rest at home?" naming correctly the only daughter I then had at home, a distance of some two hundred miles.

A day or two after this, I called again on Miss Irish and sat with her alone, when the spirit of my deceased mother came and told me, in answer to my queries, that the foregoing communication was true. I then asked the ages of the three children who had passed from earth prematurely. She indicated by figures 15, 13 and 10 years. I asked why these children had not come to me before through other mediums. She answered in these words: "We could not impress the idea upon them, as they were premature births, and your wife said it was better for you to see them with her first, and if you had looked when you saw little *Robinson* you would have seen the other two standing near—now they will come to you equally with your other daughter." I asked what was meant by this, and was answered, "Your wife said you recognized her in a dream vision, but I do not know anything farther." I remarked that such things were hard to believe. It was answered, "Yes, it can be but belief to you, but it is reality to me. Realities are not hard to you, neither are they to me, but our realities differ. We recognize the law of reproduction, that cannot be thrown aside with its responsibilities, attractions and loves; and those spirits, whose maternal love has never been satisfied, take them as the mother would have done, and remain constantly near the earth mother with their adopted charge, until the natural period of parturition, when the foundation of the mind is built, after which the spirit guardian takes the responsibility of developing it."

I asked if my wife had assumed charge of these children. It was answered, "Yes, she has, and often other mothers do, but as often

not, for that depends upon the law of attraction, as it is developed in the child towards the earth mother." I asked if my wife was not greatly surprised at meeting these immature children in the spirit world. The answer came, "Yes, but not so much so as if she had murdered them." I said this revelation opens a fearful chapter in spirit life, for those who have been guilty of aiding in abortion? The reply came, "Mothers think so, when they meet little murdered ones here. That recognition becomes their punishment, and a terrible one, too; but no more than the crime for which they suffer deserves." I asked how it was that my wife showed herself to me in the vision spoken of? It was answered, "She says she held him in her arms as a nursing child."

This was the spirit revelation—now for the earth facts bearing upon it. Some few weeks before this, I had, in a dream, a vivid view of a female form resembling my deceased wife, holding a nursing child in her arms. My youngest child at that time was about nine years of age. A year or so previous to his birth, his mother lost an immature male child, thus agreeing in age and sex with the one purporting to be in spirit life. Two others, I knew, had been lost in a similar way, but when I did not remember, nor had I any means of ascertaining, until I returned home, when I found, by reference to a memorandum made at the time, that the accident that caused the miscarriage occurred in September, 1846, thus verifying the revelation. The other child named, I had no means of ascertaining, further than that I knew it was the second one lost about a year or two after the first, in a very early stage of conception.

Since then, these immatured children have often been presented to me through various mediums by my spirit wife, and other friends in many localities, wide apart, who could not, by any possibility, have known anything of the circumstances that have transpired on earth in relation to them. Of their continued existence I have no doubt whatever—nor have I any that there are myriads like them in the spirit realms, that have been deprived of their earth lives by accident or design.

Now, spirits uniformly teach that "God has done all things well"—that this earth is designed as a sphere in which man should be educated in the rudiments of goodness, knowledge and wisdom, and that the joys and sorrows, the weaknesses, imperfections and varied trials and experiences of this life are all essential to his individualization and development, and fuller enjoyment of the endless life to come. If this is so (which for one I have no doubt of), how far greater is the injury inflicted on an immortal fellow-creature by cutting short his earth existence in infancy than it is to deprive one of life who has nearly, or even but partially lived his allotted time on earth! When men acquire a fuller knowledge of their destiny and the laws of their being, our lawmakers will, no doubt, so consider it, and the wilful taking the life of even an unborn infant be held to be a crime of as great or greater magnitude than the murder of a full grown man.

THOMAS R. HAZARD.

Vancluse, R. I., Aug. 9th, 1868.

WHAT CAN BE DONE.—All things are possible with—a resolute woman. The Western papers say a lady in Red Wing, Minnesota, became disgusted at the inefficiency of the carpenters who were building her house, discharged them, and has nearly finished the work herself.

LETTER FROM GEO. FRANCIS TRAIN.

A WOMAN SAVES HER LIFE BY SWIMMING HALF AN HOUR ON HER BACK WHILE TWO MEN SINK.—SERENO HOWEISM AND RESTELLISM CAN ONLY BE UPROOTED BY MARY WOLLSTONECRAFTISM.—THE NEW RACE OF AMERICANS IN NEW AMERICA.—SHOULD GENIUS EVER WED?

DUBLIN, FOUR COURTS MARSHALSEA, }
August 12, 1868. }

DEAR REVOLUTION: All the world is a Revolution and all the editors therein are waking up to the slavery of woman. The mills of God grind slowly, but grind exceedingly fine.

WOMEN HAVE NO BRAINS FOR POLITICS, BUT THEY KNOW HOW TO SWIM.

"THE REVOLUTION" should teach all the girls how to swim, fence, drill, play base ball, walk, shoot guns, and kick foot ball. Never mind the in-door gymnastics, but take exercise in the open air.

A MAJOR OF THE CONFEDERATE ARMY DROWNED.—There has been an unusually large number of boat accidents on the Clyde this season. A Greenock paper of last evening reports a case in which Major Morgan, of the late Confederate army, and a Mr. Tweedie, of London, were drowned. The accident occurred in the Bay of Millport, Isle of Cumbrae. A Glasgow lady, Miss Brown, who was one of the party, kept herself afloat for half an hour by swimming on her back, and was rescued.

When I saw how this woman saved her life I thought she ought to have a vote. It reminded me of E. C. S.'s Bullet story and the "Head of the Family." Dr. Hosmer saved his daughter's life by keeping her in the open air and making her practice the games of boys. When she was at Mrs. Sedgewick's school at Lenox, Milly Fillmore, as they called the President's daughter, and Hattie Hosmer and Carrie Train used to romp the fields—fishing, hunting and climbing trees for crows nests. Fanny Kemble Butler will remember these days twenty years ago.

GENIUS SHOULD NEVER MARRY UNLESS IT WED A PRIESTESS OF THE SACRED FIRE.

Man wills. Woman loves. Man's affections are earthward, woman's heavenward. Man deteriorates, woman aspires. All great men are badly mated—all great women have a skeleton in their houses. A noble mind and generous nature married to a woman of narrow forehead dwarfs into mediocrity. Tennyson sings an eternal truth:

As the wife is, so the husband—he will sink down day by day,

What is fine within him growing coarse, to sympathize with clay.

That ocean nymph Undine was a mythical goddess, yet men seek the world over for Undines. She was beautiful but she had no soul; she was lovely but she had no brains. Those are the women who, to preserve their beauty practice RESTELLISM. Oh! that they would remember the fate of *THELKA*, the Swedish bride, described by "Sperenza."

LET US BREED A SUPERIOR ORDER OF MEN AND WOMEN.

Let us commence the world anew. Let cart-horses breed with cart-horses, and let race-horses beget race-horses. Blood will tell. Let "THE REVOLUTION" point the way. Let twenty-one inch heads marry twenty-two inch heads. But let twenty-three and four inch heads wed their own order. The world is ruled by twenty-three inch heads. Blood will tell in breed. Let narrow foreheads "herd with narrow foreheads," and men of intellect marry the women of "THE REVOLUTION" type, and build up a su-

perior race of humanity. For *Restellism* is sap-
ping away the life-blood of our race and nation.
Remember the fate of Thekla, the Swedish
maiden. The weird fiend told her to preserve
her beauty by *RESTELLISM*, but her happiness
was no more forever. How eloquently an Irish
poetess has painted that terrible picture of
crime—the great American sin of *RESTELLISM*.

New England is paved with infant's skulls.
Nothing can save our Protestant population but
the intermarriage of the German and the Irish
Catholics. *Irish women never murder their chil-
dren.*

SEBENO HOWEISM MUST BE ROOTED OUT OF NEW
ENGLAND BY THE NEW RACE OF MEN.

This terrible crime that sunk Sodom must be
eradicated from our soil. It has penetrated our
chambers, our legislative halls and our schools,
and, marching side by side with *RESTELLISM*,
DELIRIUM TREMENS and the sins of *ONAN*, it is
making a living hell of the homes of the Puritans.
The clergyman's son is usually the worst boy in
the village, and the clergyman's daughter is sure
to know all about the strange practices of the
French. Sixteen hundred divorcees in the "Old
Divorce State," in twelve months, and as many
thousand victims of *RESTELLISM*. Ask Dr. Eddy
for the sickening statistics. Why is all this? *Be-
cause the women of the land are slaves. They
have no power in making the laws, and instead of
being the companions and friends of men, they are
only their mistresses or their wives.* When Mary
Wollstonecraftism begins to take root on Ameri-
can soil, "*THE REVOLUTION*" will be hailed as
the Savior of a great people.

As we improve the strawberry, the peach and
the pear by grafting or by breeding, so let us
build up a noble race of Americans, and call them

THE CHILDREN OF THE NEW REPUBLIC.

Let us teach the mothers that drinking Bour-
bon makes drunkards of the children that
manage to escape the poisons of *RESTELLISM*.
Let us educate the educators. We must teach
the doctors, and cultivate the sterile intellects of
the clergy. A fungus growth of lawyers has
fastened on our statesmanship, corrupting the
life-blood of the nation, while the family cler-
gyman debauches our minds with his doctrinal
platitudes, and the family doctor poisons our
bodies with his compounds of ignorance and
stupidity. Hence the two grand questions that
stimulate thought, politics and religion are ta-
booded at the family hearthstone, and our citi-
zenship is debased by *RESTELLISM* and *DELIRIUM
TREMENS*. Temperance men are made to vote
for whiskey candidates, and from the pestilent
atmosphere of Congress good men and true
blushingly retire. Let us have a party based on
morality and the principles of "*THE REVOLU-
TION*."

GEORGE FRANCIS TRAIN.

EXTRACT PRIVATE LETTER FROM MR. TRAIN.

DUBLIN, Four Courts Marshalsea, Aug. 12.

DEAR P. P.: * * * Thanks for three letters
full of points, ideas, facts. Emersonian writing
is so rare, "*Mortality of Nations*" thought is
so scarce, you must pardon me for publishing
extracts of your letters in *Anglo-American Times*,
a London organ, that quotes and appreciates
"*THE REVOLUTION*." The *Sun*, London, an old
Tory journal, copies two columns and a half
from the A. A. T., containing my political letter
on Democratic Convention, where I quote
S. B. A. and P. P. on the downfall of Dema-
gogues. How gratifying it must be to you to
feel that you are doing God's service, in stimu-
lating wholesome reflection and elevating citi-

zenship! You and your fellow-workers deserve
success. Forsaken by old friends, the edu-
cated franchise idea is surrounded by new and
earnest workers—and honest too. I am aston-
ished at your large roll of subscribers, and yet I
had faith in our people preferring virtue to vice,
statesmanship to demagoguism. Most journals
commence with hundreds. You with thousands.

* * * It is very generous for you to say so
many kind words of me, but never stop to de-
fend me. My motives are honest. What matter
if they are misunderstood? As sure as light and
heat follow the sun, woman will be emancipated
through "*THE REVOLUTION*." Our friend,
Stuart Mill, will be thrown out of Parliament,
and the Tories will beat Gladstone out of the
field with his own game. Disraeli is still Vivian
Grey. He will crush the aristocracy between the
monarch and the mob. Has not a Jew feelings,
etc. He already owns the Queen, Prince of Wales
and Royal family, and uses his own party that
hates him. He can lie, cheat, steal, and do it all
by the grace of God, and be praised for it by the
church. Some day he will be Dictator, President,
—Robespierre. * * * Bancroft's treaty and
Bank's naturalization bill are an insult to
every German and Irish-American in the land.
Do the adopted citizens not see that they
are sold out? *We had more rights in the law of
1802.* Conness in Senate and Robinson in
House, are true Americans. *But Sumner was
born and lives in England.* Grant and Seymour
have ninety days to look at each other. Congress
over. Conventions up. No startling questions
on hand. Those ninety days are ninety weeks.
A new party will rise, based on the rights of the
people. Both conventions, as you say, are con-
ventions of the politicians. Yet the constitution
says, *we, the people.* Seymour's habits and moral
character are better than Grant's, and in manners
he is a gentleman; but I cannot support an Ala-
bama bondholding platform, or see the *Penians
made to vote to wear English clothes.* Gives us a new
party on "*THE REVOLUTION*" platform. Why
not hoist the flag in the interests of labor and
the people? Were I to introduce the two candi-
dates now up, I would say, "*Ulysses, let me intro-
duce you to Horatio. You have only to know each
other as I know you, to be mutually disgusted.*"

* * * What a remarkable change of base!
P. P. is everywhere. W. P. nowhere. "*THE
REVOLUTION*" in all mouths. The *Standard* no-
body sees. So you have been fortunate in not
having been noticed in your old Anti-Slavery
pulpit. S. B. A. will get her one hundred thou-
sand subscribers at the rate you move on, sooner
than she could have expected. E. C. S. preaches
with additional force every week, and your
finance editors are creating a great furor
among the men of money. The Mary Woll-
stonecraft writings are worth the price of the
paper—and Eleanor Kirk's terrible truths
must startle because they are truths. * * *
You remember I was hissed on the Liverpool
Exchange. The same confederate bondholders
cheered Jeff. Davis. Read this from the *London
Standard*:

It is the chief of the Southern armies, the head of the
Southern people, the statesman whose wisdom, skill and
tenacious courage we learnt during that arduous strug-
gle to appreciate and admire—the suffering prisoner of
Fortress Monroe, the exiled patriot, who was so heartily
cheered on the quay at Liverpool, and will be cheered
with equal heartiness wherever he appears before a crowd
of Englishmen.

That shows the real feeling of England
toward America. They hate us, and tried
to destroy us. With this I send you an article
that will pierce through and through their thick

hide of arrogance and egotism. Day by day I
am destroying England's prestige. Have you
never seen a bully in a country village slapped
in the face by some neighboring stripling. From
that day he has lost caste. I am doing the same
for England. All Ireland cheers every blow.
Spanish, French, German, and Italian journals
copy and applaud. I talk to two hemispheres,
and the *Round Table* howl shows how my words
tell. * * * Napoleon pretends to sleep, but
he is wide-awake. Austria, Russia, Prussia,
England formed the holy alliance that destroyed
his uncle. *Perhaps his father.* He has whipped
Russia and Austria, and in whipping Prussia
will slap England in the face by taking Belgium.
Then Ireland is free. England a republic, and
America the leader among the nations of the
world.

G. F. T.

ORPHAN'S HOME.

SPRINGFIELD, Mo., Aug. 16, 1868.

MRS. E. C. STANTON—Dear Madam: I have
been a constant reader of "*THE REVOLUTION*"
since the first number. I endorse every word
uttered, and rejoice that it is doing a good work,
and hope soon to send you some subscribers.

I have been engaged the past four years in
gathering up orphan children, made so by the
late war, and giving them a home and instruc-
tion. Last September, I added a school for
young ladies, there being none in this portion
of our growing state. The institution has been
my individual work, and is now on a firm basis.
An increase of pupils demands more teachers
than we had last year. I am desirous of obtain-
ing an experienced teacher, a woman who is a
disciplinarian, can teach drawing, painting, and
all English branches. To such a teacher a per-
manent situation and good salary will be given.
Can you send me such a teacher by the first of
September?

Please let me hear from you on the subject
as soon as convenient, and very much oblige a
friend to my sex.

MARY PHELPS.

WOMAN'S LABOR.

Editors of the Revolution:

WHEN the sentiments and the popular usages of so-
ciety will allow woman to dress and pursue such avoca-
tions as are most congenial to her taste and natural
capacity, there will be a wider field opened for physical
and spiritual development. There will be an equaliza-
tion of labor and wages, in which there is so much dif-
ference now, to the great disparagement of woman, and
to the demoralization of man. The innovations upon estab-
lished usages, and the radical sentiments of the age in
which we live are hastening the introduction of a change
in the sphere of woman's labor, or rather an extension of
her present sphere, so as to afford her an opportunity,
equal with man, of seeking and obtaining employment
suited to her taste and qualifications. There are thou-
sands of positions, both of a mechanical and of an intel-
lectual nature, which now command high prices for men,
which could be filled quite as acceptably by females, if
they were allowed to compete for such positions, the
same as men.

The *N. Y. Sun* said recently, that women have
been very successful as compositors in that city, and are
employed to great advantage in several large establish-
ments, at wages varying from eleven to thirteen dollars
per week. Other occupations, such as press-work,
binders, book-sewers and gilders, engraving, photograph
coloring, telegraphing and tailoring, are becoming more
extensively followed by women than formerly. The
post office, and a thousand and one other public offices
could be filled as acceptably, and more trustfully by wo-
men, than by their present incumbents.

In view of these facts, which are stubborn and in-
controvertible, it would be wise in communities and in
government to throw wide open the doors to female en-
terprise and ingenuity.

Cardington, O.

T. M. Ewing.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }

SUSAN B. ANTHONY, Proprietor.

NEW YORK, SEPTEMBER 3, 1868.

"LARGEST STORE IN THE WORLD."

A New York exchange says of A. T. Stewart's new store: The building on Broadway and Tenth streets is of iron, covering two and a half acres of ground, and is six stories in height, besides a high basement story and a sub-basement. Its rotunda and dome in the centre—rivalling those of the National Capitol at Washington—admit the sun's light by day to the whole of the immense building; and will be lighted at night by a similar arrangement of gas and electricity to that of the Washington rotunda. The iron columns surrounding the rotunda, painted white as marble, are ornamented almost equal to the famous bronze doors of the House of Representatives. In the upper stories, already one thousand females are employed in the manufacture of the numerous articles of the toilet sold below. When completed, the building will contain some three thousand employees, including the salesmen.

The Cathedral in Dublin is also a huge pile, but it is surrounded by myriads of human habitations glued together by filth, squalor and wretchedness, as though that vast excrescence had sapped up into itself all the vitality, energy and life blood of multitudes to construct itself. For a quarter of a mile in every direction, though the dens are almost as thick as cells in a honeycomb, there is scarcely one in which a well fed, well conditioned person would be willing to dine or could dine with any appetite. To rear that ancient and immense structure exhausted the lives of thousands of miserable men. To support it from generation to generation requires the toil of many other thousands. And yet, what earthly, mortal use it is or ever was to humanity, or what true honor to Him who dwell eth not in temples made with hands, it would be hard to say. Had the millions on millions of money it has cost been expended in comfortable homes for Ireland's starving poor, no such multitudes as now would not have where to lay their heads! For it and its platoons of well paid priests, thousands and thousands of God's children, houseless, homeless, hungry and wretched, toil unpitied, uncared for, from generation to generation. The most merciless aristocracy on earth is a priesthood that thus binds in adamant chains the weak, the poor, the ignorant, under the pious pretence that in all this poverty and misery, they are pleasing God, performing to him most acceptable worship, and preparing themselves for heaven. And akin to it is that aristocracy of wealth, that high priesthood of Mammon to which A. T. Stewart, the proprietor of "the largest store in the world," pre-eminently belongs. "Merchant prince" he is sometimes called. And why not? For are there not "princes of darkness" in the divine (or devil's) economy, as well as loftier nobility? Jesus recognized a "prince of devils," why should not we? Moloch and Mammon have long been known among the deities, both demanding human sacrifices, both drinking human blood, the ancient (heathen we call it), directly, dispatching his victims at once and ending their miseries; the modern, the christian, by slow degrees, by lingering tortures and torments, but no less sure at last.

O, if the working millions did but comprehend how many of them and their families must

drudge and toil life after life to create one Stewart and his world of wealth, they would loathe his vampire presence. They would overwhelm him with their execrations. The ancients supposed the vampire to be a dead man returned from the other world, to wander over earth, doing no good, but only evil, sucking the blood of persons asleep till they died, but killing them also into vampires like themselves. To kill them, it was held that their bodies must be pierced with stakes cut from a green tree, their heads must be cut off and their hearts burned up with fire. This terrible superstition is almost a frightful reality in some of its ghastliest features applied to the "merchant princes," the archangels of Mammon in our time and country, had the people eyes to see and comprehend it. But they did not discern the horrors of the African slave trade and chattel slavery till light and lightning flashed down among them more than a hundred years. A traveller in a desert crept one night into a cave in the darkness and slept and rested till morning dawned in upon him. Its first rays revealed to him a monstrous serpent coiled up in a corner near him. Increasing light revealed other companionship not less deadly, or to be dreaded. Full daylight showed him surrounded with reptile and every loathsome thing. How he sped is not told; but with heavenly interference and aid, our hugest dragon, chattel slavery, is slain. And now we begin to see what other monsters not less deadly beset us on every hand.

The people look with envious admiration at the untold and unknown wealth of A. T. Stewart. He is even approached with reverence, humility and awe on account of it. On account of it alone; for apart from his huge fortune, he would not measure favorably with many men in his employ. And this he himself knows full well. He is rearing that immense store in which it is said he employs already one thousand women, and when it is completed the number in all of women and men, will be swelled to three thousand! The population of a large town in that one building alone! Then he has another immense wholesale warehouse down town where he may employ at least half as many more. To which, let supernumeraries, household domestics, tenants and their families be added, and it perhaps would appear that this one mortal man has at least five thousand as immortal as himself, as good as himself, many of them more intelligent than himself, as completely in his power, to be retained or discharged, in youth or old age, in health or sickness, in plenty or poverty, as ever could have been a plantation of chattel slaves! True, he cannot offer them for sale to the highest bidder in front of the City Hall. But he and others have so adjusted the laws of capital that they all appear before his mighty temples of Mammon and offer themselves to him at such prices as he will pay. Live they must, at least they think they must, and they must abide the mandates which he and the like of him have made as to the conditions.

And what are those conditions? The income of A. T. Stewart has been rated by some at two millions per annum. It may be more, it may be less. But it will not be unreasonable to place it at two millions. He may then be worth at a fair estimate twenty millions, for such estates in hands like his do not often yield a less profit than ten per cent. And if property be really only production from the earth or sea, two things are certain; first, that A. T. Stewart really produces none of his pro-

perty; but that we have come to a practical comprehension of the question

"Who first taught souls enslaved, and realms undone, The enormous faith of many made for one?"

And by how many is this one instance of vampireism supported? Do the five thousand in his immediate employ do it by their labor? In the first place most of them produce nothing more than their employer himself. Selling goods is not producing them. But were they all actual producers at the present prices of productive labor, the five thousand would go but little way towards paying the income of two millions a year. It is estimated, and no doubt very accurately, that the average income of ten thousand New England and New York farmers, beyond necessary expenses, is not above one million a year. So that it requires the use of twenty thousand average New England and New York farmers, and the surplus earnings of the owners and all their families to pay the annual income of this one A. T. Stewart, who actually produces nothing whatever!

A few farmers become capitalists and their incomes also swell to immoderate size. Slavery parcelled land into plantations, some of them of thousands of acres. Gov. Aiken of South Carolina owned and appropriated the labor of a thousand laborers. A. T. Stewart appropriates the labor of many thousands, though he does not absolutely own them.

It is computed that five thousand of the inhabitants of New York own a far greater amount of real and personal property than all the rest of the city together. It is also estimated that one hundred and fifty thousand of the wealthiest men in the United States own as much real and personal property as the whole of the remainder of the nation. Two and a half per cent. of the whole people have as much wealth as the other ninety-seven and a half per cent. Does any one doubt that wealth rules the nation? We are called a democracy; a republic. And yet only two and a half per cent. of the population have really any power in the government whatever. Government professes to establish laws for the benefit of the whole nation; and yet the whole laboring, producing people are at the mercy of a vulgar fraction, the vulgarest kind of fraction of capitalists. And yet did they but know it, the remedy for this astonishing inequality is within reach of the victims. In a monarchy it requires violent revolution, generally attended with much bloodshed, and then never yet resulting in radical improvement. In a republic no war is required, no violence. But virtue and intelligence are needed, and these it is to be feared we have not. To a sufficient extent we have them not, or the evil would not exist. No twenty thousand intelligent and virtuous farmers would work all their lives to swell the hoardes on hoardes of A. T. Stewart if they knew it; bequeathing the same servile legacy to their sons. And then ten years will double the two millions, and twenty thousand more producers by a similar grinding process will be kept down to the same low level, to meet by their sweat and toil this increased demand. Meantime the lordly owner, consuming more than many, many honest workers, produces nothing. He sits under the shadow of his spreading banyan that sheds its golden stores into his insatiable lap, but watered by the sweat, fed by the unprotected, unpitied toil of thousands and thousands of laborers, his banyan becomes to them a Upas, exhaling only poison, poverty and an untimely death.

But so long as labor permits capital to MAKE

THE LAWS AND THE LAW-MAKERS, the curse must and will continue. Let that be read, marked, and inwardly digested, by productive labor in all its departments.

Slave-owners lived in England, their slaves toiled in the West Indies. A. T. Stewart may go and reside there also, his property remaining here. His incomes in notes, bonds, stocks, mortgages, must be earned here, paid here, by the productive labor of the working people. The poverty of a West India plantation was as apparent as its burning suns, because all the wealth produced was devoured by English horse-leeches in London who owned the soil and its products, and whose ringing cry through the slave-drivers' whips was ever and always—give, give!

Under our new form of slavery, our *high art slavery*, let two or three hundred thousand of the wealthiest men in the nation emigrate to foreign countries, taking with them only the evidences of their immense wealth, leaving the enormous incomes to be levied on the labor of the producing classes under the existing laws, doubling those incomes at least once in thirteen years, and what must be the fate of the nation? Let arithmetic and history solve the problem.

Meantime, as we have said, the remedy is with the myriads of the laborers themselves. With them are the numbers, the material strength, and more than all, the justice and the right, did they but know it. The lion would burst the frail bars of his cage did he know his own strength. Slaves in the West Indies, in our own states, would soon have made havoc with their masters, had they been as wise, and as firmly united. One fiery, bloody insurrection, and one generation of masters would surely have been no more.

We need no insurrection of blood and fire. The ballot is our more excellent way. There must be Revolution, deep and thorough, reaching to both laws and law-makers. The present parties must cease to be forever. Like the upper and the nether millstone, they are grinding the nation to powder. They legislate for capital, not for its producers. Grant is the candidate of capital, Seymour of the old lords of the lash at the south and their blind allies of the north, whose iron rule scourged the nation for almost a century and ended with rebellion, war and desolation. Those parties and all their leaders and chieftains, their Congress, their candidates for President, their Constitution must be repudiated. Even their Declaration of Independence must be born again. Hitherto, even it has known only *men*, and they must be white. Woman, at last, has been discovered, the other hemisphere of humanity. Woman as worker has been discovered. And so terribly does the "curse" of labor cleave to her that the "eight hour system" even, offers her no hope. Man may enjoy his eight hour law relief, but it will be found still true that,

"Woman's work is never done."

The new order must know no distinctions in right or privilege. And labor, not capital, nor cunning, nor brute force, must make the laws. Whoever is President, or Cabinet, or Supreme Court, laboring men and women must be majorities in Congress and every state legislature. The government must be the people themselves; not a part, but the whole people. Suffrage must be based on intelligence of some kind, but available to all of common capacity. It may be in books, or better yet, in a knowledge of practical life. He or she who knows and obeys the laws, and cares properly for the household and edu-

cates the children is fit to share in the government of the country.

And it is time the Revolution were inaugurated. Delays, ever dangerous, in our case may be fatal. It is not possible the present misrule can last long; perhaps not another four years. Neither political party offers any remedy whatever for existing ills. Neither comprehends the situation even, much less proposes any adequate change. Grant is the man for Stewart, Seymour for Wade Hampton. And Stewart and Hampton represent bankruptcy, poverty, slavery, high art, double distilled Slavery, for the people. For well and truly does Ruskin say, "that all rates of interest or modes of profit on capital which render possible the rapid accumulation of fortunes are simply forms of taxation, by individuals, on labor, purchase, or transport; and are highly detrimental to the national interests; being, indeed, no means of national gain, but only the abstraction of small gains from many to form the large gain of one."

Just as has been shown in this already too long article.

It is not pretended that Stewart or even Wade Hampton is a sinner above all other men. They are in some sense victims themselves. Victims to divine laws violated, to institutions perverted. The vampire was not made so of his own election. The serpent might have been created a seraph had the choice been left to him. But being what they are, let humanity beware of them. Though spawned in Eden, or in heaven, they are not less hurtful. And toiling, struggling humanity should not longer be their prey.

P. P.

RHETORICAL AND GRAMMATICAL CURIOSITIES.

SUFFRAGE FOR WOMEN IN TEXAS.

In the Texas Convention, on the 31st ult., the following report on Female Suffrage was made by the committee to whom the subject was referred:

We, the undersigned members of the Committee on State Affairs, after examining the declaration presented by Mr. Mundine on female suffrage, respectfully present this minority report, and unhesitatingly state that we are opposed to female suffrage—not because we think them of any less capacity than men, but, forsooth, we think that by the very law of their natures they are transcending above an active participation in the government of the country, and their native modesty and inborn refinement of feelings cause every true woman to shrink from mingling in the busy noise of election days. They are conscious that they exercise, by keeping themselves in their appropriate spheres, and by exhibiting all those gentle qualities directly opposed to the rougher sex, in their capacities of wives and mothers, an influence mightier far than that of the elective franchise. We are opposed to it, further, because we believe that the good sense of every true woman in the land teaches her that granting them the power to vote is a direct, open insult to their sex, by the implication that they are so unwomanly as to desire the privilege. We, therefore, believe that such a declaration should not pass this body of gentlemen.

"Transcending above?" do they transcend below in Texas. We should think the men who penned the above bungling sentences had strayed out of their sphere. We would recommend them to a careful study of etymology, syntax and prosody. For the sake of their wives we will not publish the names of the gentlemen who brought in the minority report, nor point out the grammatical blunders, but simply consider some of their *profound* arguments. They are opposed to female suffrage.

1st. Because they think woman too modest and refined to vote.

2d. Because women think so themselves.

3d. Because it is an insult to the fair sex to suppose they would do so foul a deed!

An insult to give woman the power to blot the word "male" from all our Constitutions!—to make the laws equal for both sexes; to open for themselves the world of thought, and profitable work: the colleges, trades and professions, to secure equal pay for equal work; to have a voice in the taxes she pays; to choose her law-maker, judge, jury and hangman? Think you the young girl arraigned for the crime of infanticide would feel insulted if she had a voice in making a criminal code by which her seducer, instead of herself, should be brought to justice? Would the widow feel insulted if at the death of her husband, the coarse minions of the law had not the right to come in and take an inventory of her household goods, of the old clock that had marked the passing sands of time for generations, of the old arm-chair in which the good man breathed his last, of the books he had read, and marked, and of all the sacred relics of the loved?

Setting aside the question of rights, dearly beloved Texans, give your women at least a choice of *insults*, and rest assured they would prefer all these that flow from political equality to those they now enjoy in disfranchisement.

Is it no insult to your women to be ranked in your constitution with idiots, criminals, lunatics, paupers, Indians, negroes, and minors?

What woman could read over your code of laws without feeling insulted with all your special legislation for her; the very names by which she is designated in your Cokes and Kents and Storrs are enough to make a proud woman blush with indignation. When ignorant foreigners, disfranchised black men, and sickly stripplings of twenty-one, talk of "woman's sphere," it is time for thinking-men to wake up to the fact that women, the world over, are bounding their own sphere. "Woman's sphere," like the passage round the North pole, is not given man to discover. The fate of the Sir John Franklins has not been more melancholy than has that of the American Tupper who have lectured and written on this subject. They have simply made themselves ridiculous. When J. G. Holland went to Vassar College with his twaddle, the girls laughed him to scorn. Poor Dr. Todd and Prof. Taylor Lewis, and Bayard Taylor, have not fared much better.

These gentlemen, from "Father Gregory" who wrote silly "letters to his daughters" down to the author of "The Spirit of Seventy-six," all seemed to have doubted God's capacity to keep his creatures in their appropriate sphere without man's advice and assistance. The immutable laws would no doubt stand, if not backed up by any of man's puny legislation. Take courage, brave Texans, there is no more danger of a woman getting out of her sphere than there is of a fish flying in the air, or a bird swimming in the water, or of Venus, the beautiful evening star, taking a promenade in the broad belt of Saturn. The true work for legislators is to take down all the barriers in woman's way, that in freedom she may bound her own sphere. There is an old German proverb that says, "every woman comes into the world with a stone on her head;" and that is as true now as the day it was said. Your creeds, your codes your conventionalisms, oh man! have indeed fallen with crushing weight on woman in all ages; but nature is mightier than laws and customs, and in spite of the stone on her head, already behold woman close upon your heels in the whole world of thought; in art, science,

literature and government. When has the world produced an orator that could draw such audiences and hold them spell-bound as did our own Anna Dickinson at the age of eighteen years?

Behold Rosa Bonheur in the world of art, a girl of sixteen studying anatomy in the slaughter-houses of Paris; the universities all closed against her, and giving to us the most wonderful painting of animal life that the world has yet seen! In sculpture see Harriet Hosmer; in science, Caroline Somerville and Maria Mitchell; in political economy, Harriet Martineau and Catharine Beecher; in literature, Charlotte Bronte and Harriet Beecher Stowe, who in "Jane Eyre" and "Uncle Tom's Cabin" have produced the most popular novels of the century. These one and all are so many protests against the degraded political condition of woman, and so many proofs that she is destined everywhere to stand the peer of man.

Now look at it, men of Texas, what have all these old creeds and codes and customs amounted to? true women have risen up everywhere under all these crushing weights, and walked forward as easily as did Samson with the gates of the city. We ask only what Diogenes did in his tub; stand from between woman and the light.

E. C. S.

WHAT IS A DEMOCRAAT?

THE *Troy Times* says that "the *Sun* professes to be independent in politics, but is decidedly Democratic in its tendencies." The *World* says that the *Sun* is a Radical in disguise, and that the disguise is pretty thin, too. It is evident that we can't satisfy these extreme people on either side. Nothing will please them but to think just as they think, and speak just as they speak. This would be a bad plan, and we will not try it. The best way is to endeavor always to be right, and to speak the truth regardless of party interests. This will not please the professional politicians, but the people at large will like it.—*Sun*.

That is just what they say of us. It seems the *Sun*, like "THE REVOLUTION," has risen into such pure, exalted atmosphere, that the children of time and sense cannot understand in what orbit we are both travelling. As if editors who are neither democrats nor republicans might not have a word to say on great questions, that professional politicians, bound by their party organizations, dare not say, and as if it were not most desirable for the true interests of the people that there should be some minds so liberal and comprehensive that one cannot tell to what sect or party they do belong. Like the *Sun*, we propose "to do right and speak the truth," and if by that means we become democrats, why so much worse for those who call themselves republicans. Our prayer is, that when the abolitionists and republicans utterly forsake us the democrats will take us up. One thing is sure, with Chief-Justice Chase and the *Sun*, we shall be in good company.

E. C. S.

SOUTHERN TASTE.—The *Spartanburg* (S. C.) *Spartan* says: "Thad. Stevens is dead, his carcass was laid in state in the Capitol at Washington, guarded by negro Zouaves. His disgusting remains were then sent on to Lancaster, Pa., to the disconsolate negro wench with whom he had lived for many years." The same paper says, "the one thing needful with us now is to elect Seymour and Blair." The *Spartan* needs to see more, a good deal than Seymour, Horatio, president.

"O wad some power the giffie gie it
To see itself!"

THE WORKINGMEN'S CONGRESS.

THE call for a Congress of the workingmen to assemble in this city on the 21st of September will be found in another column of "THE REVOLUTION." It is addressed to men only, but surely, men cannot have more invested in the labor movement than women. Nor can any enterprise succeed for the elevation and amelioration of labor that does not include woman. And this is becoming more and more apparent every day. In the recent terrible war, the women on both sides were the inspiring genius of every battle so soon as their co-operation was permitted. The soldier went into the fight with renewed courage, whenever he knew that woman was waiting to receive his wounded, mangled body in her arms, and restore it to him again if human tenderness, that never stops short of absolute miracle, could do it. In church, in missionary, in every benevolent and philanthropic enterprise, woman is now admitted to equal co-operation, and it is not probable that the Labor movement will be behind. So let the women move promptly and energetically in the matter, and appoint able, and every way suitable delegates, and no doubt, they will be joyfully received and their co-operation gladly accepted.

A HAT ON A NEW PRINCIPLE.

THE human race acknowledge the importance of cleansing and otherwise taking the proper care of the body, but it is a noticeable fact that the head is sadly neglected. It is no wonder that gentlemen become prematurely bald, for the old styles of hats are very injurious to the head, and at the same time, the small patch worn by women of the present day is no protection whatever, and some reform is demanded in both cases. We are glad to learn that one of our enterprising inventors, Mr. William H. White, has hit upon the proper remedy, and we take pleasure in noticing any invention of merit. These hats are made of linen and other light materials for summer wear, and thicker materials for winter; can be taken apart, washed and ironed with the greatest ease, and need only to be seen and worn to be fully appreciated. They are made for ladies, gentlemen, and children, and during the present summer they have been introduced to a considerable extent. Mr. White, the inventor of this "patent detachable wash hat," has given it the most careful study for years. It is secured to him by letters patent both here and in Europe. The head, under this new principle, receives the proper ventilation which is so necessary for the preservation of the hair. Mr. George W. White, the inventor's brother, is the sole manufacturer of this novel, elegant and durable hat and cap, at 361 Canal street, where hundreds of women find steady and lucrative employment, which is certainly a favorable feature in this new invention. We wish Mr. White every success in his undertaking.

SOME PROGRESS.—The *Springfield Republican* says: "A worthy deacon in a town somewhere in North America, gave notice at a prayer meeting, the other night, of a church meeting that was to be held immediately after, and unconsciously added, 'There is no objection to the female brethren remaining.'"

BRIGHAM YOUNG exhibits thirty-five marriageable daughters daily in the theatre of the Salt Lake City.—*Zukunft*.

SPIRITUALISM IN WASHINGTON.

THE Washington correspondent of the *Baltimore Gazette*, in a letter dated 20th ult., says:

In spite of police regulations there was a clear exhibition of spirits at the Executive Mansion this morning. Mrs. Daniels, the great Boston medium, was there with spirits, but not of the alcoholic type. She was the bearer of a message from the late Abraham Lincoln, which she was charged to deliver in person to President Johnson. While waiting in the ante-room for an audience, surrounded by a large company of ladies and gentlemen, also in waiting, a lady in black with pale and care worn features, seemed to be drawn towards Mrs. Daniels, who asked her if she had not lost a son, William? The lady responded in astonishment. "Yes, madam some ten years ago." "Your husband," continued Mrs. Daniels, "was lately killed on the railroad?" Another look of wonder followed with an affirmative answer. "They are now both present with you, and your son desires me to say that you need not worry yourself about your business matters, as you are certain to succeed." Such was the communication from the spirit world to the poor woman, who stood for some moments stupefied, while the company wondered and speculated on the strange scene.

The Washington *Star* contains the following report of a lecture by Mrs. Daniels on the next Sunday evening. She is the same Mrs. Daniels who conducted her own case successfully before the Commissioner of Patents after her agents had two or three times failed, as we gave account in a recent "REVOLUTION":

CHILDREN'S RIGHTS.—An audience composed chiefly of persons of mature age and married life were addressed on Sunday evening, at Harmonial Hall, by Mrs. Daniels of Boston, on the very interesting and all important subject of "Children's Rights." The lady opened her discourse by stating that we had heard of Women's Rights, Men's Rights, political and religious rights, the rights of whites and blacks, natives and foreigners, and very little about children's rights, the most important of all, as the future of the nation depended upon granting to the unborn and born millions, who shall control our destiny, all their rights. She showed that children had a right to the best maternal conditions prior to birth, the right to be born (which is now denied to thousands), and the right to that kind of education which will develop them to perfect manhood and womanhood, and thus qualify them to go forth into life fully equipped for its duties and responsibilities. She was severe upon the method of corporeal punishment common in families and schools, and contended that children can be better governed by kindness and love than by force, and gave, in illustration, a case of her own experience. When but seventeen years old, she was placed in charge of a school perfectly demoralized and hopelessly unmanageable, but yielded to the love principle without resistance, and became so attached to the teacher that they insisted on Sunday schools under her care. The subject was handled with great delicacy and to the satisfaction of the audience. A pure, holy atmosphere seemed to pervade the hall, lifting the audience above all impurity of thought, while the lecturer followed her subject from the sources of our being to the culmination of manhood and womanhood, and the results in our life, showing clearly that we exhibited the wrongs inflicted upon our early life in our after life, and that we ourselves filled our prisons, almshouses, and asylums, and furnished the victims for the bloody scaffold.

KANSAS.—Mrs. S. L. Wattles and Mrs. Jennette B. Heath, of Kansas, favored us with a friendly call last week. The former was accompanied by her daughter who is to enter the Women's Medical College in this city. Both these ladies are well known at home as earnest workers in the cause of progress and reform.

POLITICAL MANIA.—The *Mail* calls the editors of the New York *Express* monomaniacs. It says:

We use no figure of speech; we simply state a fact, when we say that the editors of the *Express* are monomaniacs. To them there are no men in the United States—the human race is divided into women, negroes and voters.

A WOMAN IMPRISONED FOR GLEANING.

THE following is a beautiful illustration of England's protection of the poor and ignorant in suits of law:

At the Chester (England) Police Court on the 8th inst., before the Mayor, Mr. Johnson, and Mr. Smith, a poor woman named Sarah Jones appeared on a summons charging her with "stealing a quantity of wheat," the property of Mr. Roberts, farmer.

Mr. Churton, solicitor, appeared for complainant, who stated that on the 29th ult. he saw the prisoner picking up wheat at the bottom of a field from which they were "carrying" the crop. He sent a boy to her, but she did not go away. He went down to her himself and took from her a handful of wheat, and she went away.

Mr. Johnson—Had the field been cleared?

Roberts—Not quite. We were just finishing taking away the "rakings."

Mr. Johnson—Was there any wheat except on the ground where she was?

Roberts—No, it had been raked there; but I have had such a great deal of damage I want to make an example.

Defendant—Mr. Roberts, didn't I tell you I was very sorry? I thought there was no harm.

Roberts—Yes, you did; but I want to make an example of some one.

The Mayor (to defendant)—What have you to say?

Defendant—Well, gentlemen, I didn't think I was doing any harm. I was going home, and I thought I would pick up a few ears to please the children. I told Mr. Roberts I was very sorry, and gave him the corn when he said it wasn't allowed. I am very sorry.

The Mayor, after consulting with Mr. Smith and the Clerk (Mr. Sharp)—You must go to jail for seven days. Great sensation: Mr. Johnson, the magistrate, throwing up his hands and saying, "I won't be a party to that. Seven days! All the papers in the country will be down upon us."

The defendant turned very pale, and, bursting into tears, said: "Seven days for that! Don't send me to jail from my four poor children, and one suckling at the breast."

Mr. Churton said, while Mr. Roberts wished for some punishment, he did not ask for so much as that.

After a further consultation between the magistrates, the Mayor said: You must pay a fine of 5s 6d. damages, and costs, 8s., or go to jail for three days.

The woman was then removed, and ultimately sent to jail, as the money was not forthcoming.

A CORRECTION.—The *Reform Investigator* says: "THE REVOLUTION" is discussing the question "Have not women the same right to have paramours that men have to keep mistresses?"

The *Investigator* mistakes. A correspondent asked the question and gave his own answer, namely that they have the same right. The *Investigator* answers thus:

We should answer the question in the affirmative, but this is one of woman's rights that we should prefer not to advocate.

"THE REVOLUTION" has said nothing, not even so much as the *Investigator*, but agrees with it and its correspondent both. Men and women have the same right to commit murder, or blasphemy, or to violate any command in the decalogue. The question of our correspondent has produced a most significant fluttering in various quarters, almost as though somebody, or something had been hit.

WOMEN BROKERS.—There are seventy-five marriage brokers in Paris, and two of them pay an income tax of two hundred francs per year. They charge five per cent. on the dower of rich wives, and two per cent. when the fortune of the husband and wife are about equally large. An extra charge is made for procuring husbands with aristocratic titles.

SHAMEFUL.—Bishop Janes asserts that the Methodists of the United States paid last year \$2,000,000 tax on the tobacco used by them!

"NEGRO PRETENSIONS."—The *New York Times* said last week (Wednesday), "We fear that the negro legislators of South Carolina are in danger of insisting upon measures that must in the end react most damagingly upon the prospects of the freedmen." The *Times* was disturbed that the South Carolina House of Representatives had passed a bill putting the negroes of the state on an equal footing with the whites. It closed its counsel thus:

But we must assure the colored law-makers of the South and their friends that the very worst possible thing they can do is to act in such a way as to bring about a revulsion of feeling throughout the country against "negro pretensions."

The southern democrats are now making great exertions, and with success, too, to win over the negro vote to their side. The proscription of colored people in so many northern and western states and such republican newspapers as the *Times*, furnish them the very argument they need.

"STARTLING DISCLOSURE!"—The papers call the following from a New York correspondent of the *Boston Journal* a startling disclosure; but who that reads Washington dispatches, need be startled by it?

The conductors of our city railroads are said to be the hardest worked and the poorest paid of any class among us. But if recent investigations amount to anything, it is not so unprofitable as it is imagined. The Belt Road in this city is crowded with passengers. One can seldom get a seat, or even get into the cars. Yet, there have not only been no dividends on that road, but the company have become well nigh bankrupt. They have sunk \$300,000. A rigid investigation was set on foot. Thirty-five shrewd detectives or spies were put on the track. Comparing the receipts with what the conductors turned in, it is estimated that the company have been defrauded during the past twelve months out of \$200,000. The stock that should be above par is not worth ten cents on the dollar.

SUCCESSFUL CO-OPERATION.—About a year ago, says the *Philadelphia Press*, a co-operative foundry was established in Rochester after the plan of those in New York and Albany. It has proved a great success. Only a trifle over \$18,000 was paid in. The profits for the six months ending December 10, were \$8,392.82. A dividend of twelve per cent. on the stock has been declared, payable in stock, and the balance has been divided pro rata among the employees making to them 29 3-10ths per cent. on their earnings. It is in view of such results that John Ruskin, whom the world rates almost mad, says:

A time will come—I do not think even now it is far from us—when this golden net of the world's wealth will be spread abroad as the flaming meshes of morning cloud are over the sky; bearing with them the joy of light, and the dew of the morning, as well as the summons of honorable and peaceful toil.

Six or eight colored men are employed as clerks in the Boston post-office, and all this time the "stupid fellows" have shown themselves capable and reliable!

A CALIFORNIA Correspondent transmits the following:

LARGE TROUT.—Mrs. Page, the wife of Captain Page, of the Steamer *Victor*, caught a trout weighing nine pounds, with a hook and line, in Lake Tahoe, a few days since.

SECOND CLASS CARS.—They have them and third class also in Great Britain and on the continent, with fares graded accordingly. Dr. Holland says the second class cars of France, are certainly equal to the first class in England.

SHIRKERS AND WORKERS.

Editors of The Revolution:

THERE are a set of old fellows who call themselves political economists or social science reformers, who have, since the time of Malthus, their founder, been sorely troubled to conceive how the peoples of the world are to be fed; their theory being, that food does not increase in equal proportion to population. Any one would deem, that under such circumstances, these old chaps would pull off their coats and hasten to farming, gardening, and producing; but instead of that, they take it out in croaking. Perhaps not one of the fraternity ever furnished a meal for anything larger than fleas, bugs or mosquitoes. There are those who believe it would have been no great loss to society if the lesser vermin just spoken of, had, on the persons of the above mentioned philosophers, a little more thoroughly practiced their powers and exemplified and carried out their theories of consumption.

But there is a necessity upon us to answer these fellows, whose cruel dreams have long taken the form of laws, under which, every nineteenth inhabitant of Great Britain has been made a pauper. Their idea is, that enough is not and cannot be provided at the feast of life, and that the laborers who furnish the table ought to go without food. Money orders from dead generations, government orders printed by the billion, these "tickets for soup" must be supplied first, and the scraps only left for the laboring producers. But this is not the worst aspect of the case. They are down on the increase of population. In six papers in the *Cornhill Magazine*, one Matthew Arnold, who calls himself a Philistine, and is one, perverts the Bible to suit his purpose, as becomes a Philistine. He sneers at the great order "to increase and multiply," and is statesman enough to try to endeavor to prove to Great Britain, (whose ambassador, Mr. Crampton, was lately kicked out of Washington for trying to kidnap folks here according to order) that men are not wanted in that country.

These philosophers cannot understand the difference between a desert and a nation. They wish their cabinets to be defended without soldiers and sailors, and their food furnished by agricultural laborers requiring no support. But even steam engines have stomachs. They must be fed. Telegraphs require a constant supply of acid and metals. If a thinning out of mankind is really a necessity of the time, as Dr. Malthus and Mr. Matthew Arnold proclaim, surely it would only be sound political economy to commence with the lazy folks first. Great Britain is a very fine country, excellent for noblemen and men of means; in fact the laws in it are arranged so capitably to suit the desires of such, that it is a pity that there are any workmen in it at all. It would be manifestly healthier without the latter, for if the miners, agriculturists, and mechanics leave the field, as they seem inclined to do, it may be assumed that the idlers left, composed of the aristocracies of birth and wealth, would not be likely to throw up their dinners.

In conclusion, Mr. Matthew Arnold thus describes some of the "little ones" of the City of London. "Children eaten up by disease, half-sized, half-fed, half-clothed, neglected by their parents, without health, without home, without hope." Mr. Matthew Arnold makes two enquiries about these miseries, the first is—How shall we prevent their accumulating? Here, in New York, the *World* states we have seventy

regular abortionists to effect this purpose, and the same writer in that paper of the 26th inst., estimates that there are thirty thousand women in this city who have murdered their children. But Mr. Matthew Arnold may possibly obtain better information on that subject from his neighbors, the French. In that country, both in the cities and the eighty-four departments, it is said that the women are thoroughly demoralized with the crime of foeticide, and a late census of that country returns the deaths for the year at 90,000 over the births. If this be too distant, he can consult the ablest Coroner of London, Dr. Lankester, and he ought to rest contented with the public statement of that officer, that in his, the coroner's, belief, the City of London contains twelve thousand women who have murdered their own infants. There is a most beautiful bow in the heavens which asserts that the Deity will never again destroy the world by water, but where is the bow which will protect us from the fiery rain which consumed the accursed cities of the plain?

The second enquiry made by Mr. Matthew Arnold for these neglected little ones is—How to give their moral life and growth a fair chance? To this we also answer by an enquiry, What is the use of Christianity? What are churches built for? Rest assured that there is no Christian who would not open his pew door to any of these little ones for is it not said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." But perhaps this is impracticable, in which case the next best thing to be done would probably be, about noon, on the Sabbath, to drive them in a body to Hyde Park, so that the noble, the wealthy, and the learned, who, in the afternoon, commonly throng with their chariots the drives around it, might gaze on the sad spectacle, sandwiched, as it would be, between their morning and evening prayers.

JOHN.

THE INDIAN TROUBLES IN KANSAS.

Is their pleasant homes of security and plenty, it seems difficult for the eastern people to realize those old scenes of murder and carnage which were once enacted under their own vine and fig-tree, but have long since passed into tradition, to be known only through the pen of the historian. Longfellow and Cooper have presented the Indian character in the light of poetry and romance, till the world seems to think the Indian incapable of anything mean or dishonorable; and is disposed to attribute all evil growing out of their discord with the white settlers, to some unjust encroachment on the part of the latter.

But the late outrage in Kansas is enough to sicken the heart, and discourage all immigrants who are seeking on this western prairie to build up new homes. For the past week the Counties of Lincoln and Ottawa, portions of each, lying within the boundry line of lands granted to the Union Pacific Railway—have been in a condition of terror, caused by the horrible onslaught of four tribes of Indians (Cheyennes, Kioways, Sioux, and Arapahoes), who came suddenly upon the defenceless and unsuspecting settlers, dwelling in supposed security, scalping and outraging not only men, but women and children—with promiscuous cruelty—of which the Wyoming massacre may be considered a fair parallel. From those who have been to the scene, we learn that twelve were found dead, and many more wounded, who will, probably, not recover,

and others were still missing. Quite a number of captives were taken and carried off. Only yesterday, depredations were committed within sight of the troops at Fort Hays. A large band attacked a Mexican train near the fort, captured one hundred and fifty mules, and rode off in triumph.

Murder and plunder seem to be their ruling spirit, and their incarnate ideas are carried out with a zeal and purpose that is truly frightful. The secret of all this lies somewhere! Where is it? These tribes have just been furnished by the officers of the government with arms and munitions of war, whose uses have been for the terrible outrages herein related. One of our informants on the subject says, "It is expected that another Peace Commission will be appointed, who will treat with them as heretofore, at an increase of cost to the government; but we opine, that when the history of the nineteenth century is written, the results of what has already been, will be the blackest page." The abuses of the Indian bureau have long since shown themselves in a manner much to be deplored. I am not surprised that the poor savage, actuated by none but the lowest instincts, should be thus driven to avenge himself for the cruel wrongs he is not too stupid to understand, but we must lament that the innocent are the sufferers, instead of the guilty. It is not the poor settlers who are to blame for these horrible depredations—but the government officers, the Indian agents, who come out here for self-aggrandizement—to defraud the government and cheat the Indians, by systems of dishonesty already too glaring to be concealed. They rob the Indian with one hand, and pat him on the back with the other, crying peace! peace! where there is no peace, and will be none, until justice is meted out to the savage, and lawful protection to the defenceless settlers. Only a few weeks ago, "THE REVOLUTION" was called upon to record some of the shameful frauds perpetrated on the Indians; and now we have this horrible picture of their cruel mode of revenge. Can the government do nothing to remedy this evil? Must these responsible offices be held by scheming men who are void of all honesty or feeling? Let those distinguished individuals who fail to realize the actual condition of these frontier settlers, come out for awhile and experience the trials and dangers which these pioneers, many of them women, are called upon to pass through, and they will not be so ready to pen their peaceful paragraphs, to have them read at morning meals where there is no scarcity of food, and danger is not imminent.

Junction City, Kansas, Aug. 19, 1868.

WOMAN AS MINISTER.—Miss Marianna Thompson, now a student at Canton Theological Seminary, is preaching at North Reading, Mass., during her vacation. A friend writes, "Miss Thompson is doing well in her vacation work; every one is pleased with her, and all feel that she will be a great help to our cause, by-and-by, when she has finished her studies."

GETTING ITS EYES OPEN.—The New York Tribune thinks the fact is becoming more and more apparent that the rebels of Texas are determined to inaugurate another war within the borders of their state.

THE EIGHT HOUR LAW.—The new Secretary Schofield decides the eight hour act of Congress to mean pay for eight hours instead of ten. An appeal is to be taken to the Attorney-General.

OLE BULL'S VILLA.

"VALESTRAND," NEAR BERGEN, }
NORWAY, Aug 3, 1868. }

Editors of the Revolution:

For the past month I have been sojourning in this romantic country as the guest of the world-renowned violinist, Ole Bull. Valestrand is a quiet and secluded spot, situated in a charming valley about eighteen miles from Bergen. Although Ole Bull was born in Bergen, most of his youthful days were passed at Valestrand; and there is a cave a short distance from the house where, as a boy, the violinist practiced his first crude ideas of music. Many were the hours he spent in this lonely cave, with no other companion than his loved violin. The peasants, as they passed to and fro on the road just below the cave, were puzzled to determine where the music proceeded from, and it was some time before the *sanctum* of the young musician was discovered. When a boy, Ole Bull was not exempt from the troubles and trials that most young "fiddlers" must pass through. The violin in the hands of a novice during the first months of practice (even if he possess the requisite talent), is not a fascinating instrument, and the most agonizing and doleful sounds are elicited by the young beginner. Ole Bull's parents, as well as the family in general, quite naturally objected to his practicing in the house, and especially at night, as the boy was in the habit of "tuning up his fiddle" at all hours to suit his fancy. Several castigations from the father soon put a stop to further annoyance, and the young aspirant was compelled to resort to the friendly cave, where he could practice to his heart's content unmolested. The father, however, gradually relented, as the playing of his son soon began to attract attention, and he purchased some violin studies and presented them to the boy as a birthday gift. At the age of eight years, Bull played his first solo, in public, at a concert in Bergen, and created much surprise, even among the old musicians; for he played a concerto, by Rode, most admirably. This was a sort of turning point in the life of Ole Bull, and he immediately became the pet of the musical public of Bergen. At the age of twenty he visited Paris, where he passed through many of the "ups and downs" of life; but finally his name became known throughout the whole civilized world as the greatest violinist since Paganini, and for many years Ole Bull and his "Mother's Prayer" have been household words in Europe and America. We spend the time here in a variety of ways, and have the richest musical treats almost daily, interspersed with pleasant conversation, short rides and walks among the mountain scenery. Every steamer brings a fresh levy of visitors. Ole Bull is very popular with all classes. Of course his well-known radical political ideas do not find favor with the government officials, but his music is always acceptable, and Ole Bull is probably to-day the most popular man in Norway. Since his arrival here, he has received many marks of esteem, both public and private. If he goes to Bergen he is sure to be serenaded, and the public journals are continually sounding his praise. The following I have from Bull himself: In 1850 he established the National Drama in Norway at his own private expense. He met with considerable opposition from the chief of police in Bergen. Bull had neglected to provide reserved seats in his theatre for that functionary, his family, and the members of the police force of the city. According to an old obsolete Danish law, the city officials are to be privileged "dead

heads" at all bear and monkey shows that may pass through the country (I here reminded the musician that he was a "BULL," and this law would naturally apply to him), but Bull did not think the police had a right to reserved seats unless they paid for them like other people. As the officious chief police, however, continued to annoy him, he concluded to have some sport, and, having caused a board eight feet long, by four wide, to be prepared, he had the following painted thereon in large letters: "These seats are reserved for the police." This board was nailed up in the theatre directly over the seats that were designed for the officers of the law. The audience assembled on the appointed night, and the sight of the immense sign caused great merriment, and, of course, brought matters to a crisis. Legal proceedings were instituted against the "eccentric musician," and, after a long and tedious examination, the Supreme Court adjudged Bull not guilty, and the chief of police lost his position by his over officiousness. Still the suit cost Bull a great deal of money and anxiety. But he had the satisfaction of proving that he was right, and the National Drama was played at his theatre for nine years. He has since presented the building to the city of Bergen. Although Norway is a most beautiful country, great numbers emigrate yearly to America. Last year ten thousand Norwegians settled in Minnesota alone. The cause of this is said to be mostly on account of the best part of the fertile land in Norway being in the hands of the clergy, who, like the "dog in the manger," will not work it nor sell it; consequently the peasant who has little means at his command prefers to emigrate to America, where land is cheap and productive. Ole Bull spends his summers at Valestrand, surrounded by admiring friends. He has several brothers residing in Bergen, and many relatives. His wife died in 1860. He has one son and two daughters now living; the son, Alexander, is at present in America. In the autumn the artist begins his professional tours, and his house-keeper assures me that after he is gone the tones of his violin are distinctly heard in the music room. The people of Norway are noted for being somewhat superstitious, and since my visit to Ole Bull several ladies have informed me that they have heard the organ in the music room played by mysterious hands, long after the inmates of the villa have retired. As yet, however, your correspondent has not been favored with any of this spiritual music. Yesterday, however, while at dinner, sounds of sweet music suddenly caught our ears. I suggested that it was probably his ghostship, and politely asked one of the ladies if she would favor me with an introduction. As we were conversing the sounds drew nearer, and, upon looking out of the window, several musicians were discovered playing a plaintive Norwegian melody. Ole Bull sent the servant to invite them in. They proved to be members of the military band at Bergen who had walked seven miles over the mountains to serenade Ole Bull. After partaking of some refreshments, they proceeded to the music room, and, at my request, performed some of the beautiful compositions of Rikhard Nordraak, a young Norwegian composer, who died at the early age of twenty-four years. His music is full of tender pathos, and strikingly original. He was a warm friend of Ole Bull, and his Opus No. 1 is dedicated to the great violinist. The Norwegians thoroughly understand the art of enjoyment. I think, in their social entertainments and amusements, they are ahead of the French and Germans. They are prover-

bially hospitable, especially so in country places. A strange custom after meals also prevails here, the guests shake hands all round, and when they come to the host they say, "Tak for mæden," which is equivalent to "thank you for the food." The host responds with "Vel bekomme," or, "much good may you receive from it." The language closely resembles the English, and is easily acquired. Ole Bull will return to the United States in early autumn, and give his first concerts in Boston, commencing on the 23d of September, and in New York the 1st of October. He has presented your correspondent with a magnificent "Cremona" violin, made by Amati, in 1616, which is a priceless souvenir of his visit to Norway and the generosity of Ole Bull.

Yours truly,

J. FAY WATSON.

SECOND ANNUAL SESSION OF THE LABOR UNION.

THE following call is copied from the Chicago Workingmen's Advocate. It is addressed to workingmen only; but the voice and action of some former meetings, and the liberal tone of the newspapers devoted to the interests of the Union, lead us confidently to believe that working women also will be admitted to the body, if they make the proper application.

TO THE WORKINGMEN OF THE UNITED STATES.

OFFICE NATIONAL LABOR UNION,
WASHINGTON, AUG. 1, 1868.

FELLOW-WORKINGMEN: In accordance with the constitution of the National Labor Union, its second annual session will be held in New York City on the third Monday in September next (the 21st), commencing at 11 o'clock, a.m. You are respectfully invited and urged to send representatives to this important assemblage of workingmen, which meets to institute reforms, and to carry out those already instituted in the interests of the working masses, and by establishing reciprocal relations between their different organizations, unite them in a common effort to protect themselves, and keep back the encroachments of centralized wealth upon the rights of labor, and to secure legislation that will improve their condition and advance them in the scale of prosperity and intelligence.

Organizations that will be entitled to representation, and the number of delegates to each, are provided for in Article 2, sections 1 and 2, of the constitution, as follows:

"SEC. 1. The National Labor Union shall be composed of such labor organizations as may now or hereafter exist, having for their object the amelioration of the condition of those who labor for a living.

"SEC. 2. Every International or National organization shall be entitled to THREE representatives, * * * State organizations to two, and Trades Unions and all other organizations to one representative in the National Labor Congress; provided that representatives shall derive their election from the organization they claim to represent.

"SEC. 3. Ex-representatives, upon presentation of a certificate of good standing in their organization, shall be entitled to a voice, without a vote in the National Labor Congress."

Delegates who may be elected will please immediately thereafter inform the Vice-President of the State of New York of their election, and from him can be obtained information as to the place of assembling of the Congress and the most desirable place for delegates to stop. His address is Wm. J. Jessup, No. 11 Norfolk street, New York City.

J. C. C. WHALEY,

President National Labor Union.

EXCELLENT ABOUT GIRLS.—Can we not bring up our girls more usefully, less showily, less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned? Can we not put into their minds, whatever be their station, principles of truth, simplicity of taste, hopefulness, hatred of waste, and those being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?—Miss Mulock

GREELEY DUMBFOUNDED.

"If, therefore, the women of Kansas, or of any other state, desire, as a class, to be invested with the right of suffrage, we hold it their clear right to be. We do not hold, and cannot admit, that a small minority of the sex, however earnest and able, have any such right."—N. Y. Tribune.

REPLY BY MR. J. Q. THOMPSON.

When pro-slaveryism assumed that A (the white class), being (mainly) different from and (mainly) superior to B (the colored class), possessed the innate right to master B, you demurred declaring that B (the colored class) was an integral part of C (mankind), and, therefore, all arguments being simply an elaboration of this conclusion—A (the white class) had no right to master, control, act for or independent of B than B had A, you reduced your cosmopolitan philosophy to this concise syllogism:

1. Republicanism concedes EQUAL RIGHTS TO ALL.
2. Individuals, classes, races, and colors are integral parts of ALL.
3. Therefore, individuals, classes, races and colors must necessarily possess EQUAL RIGHTS.

That philosophy appealed to the reason of reasoning men, for it bore on its face that perfect symmetry of application which lives alike in the exact sciences and ethics. The negro, "as a class," did not seek political elevation; not even did he seek freedom. When a "small minority" sought these "inalienable rights" they were met with arguments which sounded little different from those advanced by the Tribune.

The philosophy which debar one woman from the enjoyment of Suffrage who actually desires it can debar one man; and a principle once conceded, does number change it? I wish the Tribune would enlighten me as to where and how it draws the line of demarcation between one human being and another—all else but sex being equal—in its doctrine of the commonhood of humanity and "equal rights to all."

J. Q. THOMPSON.

Washington, D. C., October, 4, 1867.

To this Mr. Greeley tersely replied:

"DEAR SIR: It is simply impossible to find room for further discussion of female suffrage." * * * * * And thus Mr. Greeley took leave of it.

WHERE THE MONEY GOES.

MR. CAREY of Ohio, said in a speech at Springfield on the 14th inst., that each member of Congress has been presented with a memorial book of President Lincoln which cost \$37 per copy, and the whole edition of the book cost the government \$137,000. Each member of the House is entitled to \$125 for paper, pens, ink, etc. They can't have any more unless they pay their own money for it. But the Senate is unlimited as to the amount of these little incidental expenses. They can get just what they please. Mr. Forney, the Secretary of the Senate, reported, (there are only fifty-four Senators). November 28—to six dozen fine nail brushes, at \$4 27—\$25 50; six dozen fine plated back hair combs, at \$18—\$108 (for the Senators' wives perhaps; six dozen fine hair brushes at \$21 50—\$129; two dozen fine extra hair brushes at \$24—48; three dozen hat brushes at \$6 50—\$19 50; two dozen large clothes brushes at \$15—\$30. November 30th—five dozen morocco pocket-books, \$150, and five dozen card-cases, \$42 50. Total, \$552.50. Six dozen morocco portfolios at \$42 50 per dozen, \$255; 6 dozen morocco dispatch boxes at \$76 per dozen, \$456; three dozen more card cases, \$27; two dozen morocco card-cases \$7 50 per dozen, \$15—six dozen morocco portfolios at \$45 per dozen—\$270; five dozen pocket-books, \$165; five dozen pocket match sales at \$15 per dozen—\$75; six dozen penknives at \$16 per dozen—\$108; nine and seven-twelfth dozen penknives at \$29 80—\$285 50; three dozen pairs of scissors, \$28 50; three dozen scissors at \$31 50—\$60. June 30, two fine hair brushes at \$67 50 per dozen—\$55; three dozen fine hair brushes at \$21 50 per dozen—\$64 50, and on through a long list,

"EQUAL QUALITY" (EQUALITY).—In Chicago an elegant bier saloon for ladies has been opened, which is frequented by numerous members of the fair sex.—*Pioneer*.

LITERARY.

ATLANTIC MONTHLY for September.—Reviewers pronounce it one of the best numbers ever issued, which is saying much; but the hasty glance we have been able to give it, inclines us to that belief also. Three dollars per annum. Boston: Ticknor & Fields. New York: 63 Bleeker street.

The *Herald of Health* for September comes this month with a large number of articles, all of which will repay a careful perusal. We may mention particularly a paper on GOOD BREAD, and HOW TO MAKE IT. This article contains a large number of new recipes for making wholesome and delicious bread, which a vast number of families never have, and do not know how to make, and probably never will till they dispense with domestics, or do, or oversee their own work. \$2 per annum, 20 cents per number. Miller, Wood & Co., Publishers, 15 Lighthouse street, New York.

The *Health Reformer*, published monthly at the Health Reform Institute, Battle Creek, Michigan. Terms, \$1 a year, invariably in advance. An unpretending little magazine, but crowded full of excellent matter.

THE NURSERY.—A monthly magazine for young readers, and one of the best we know. It is adapted to very young readers; but somehow, it is made so interesting, that mothers also take to it, and seem very fond of reading it to the children. Boston: T. J. Shorey, 13 Washington street. New York: 119 and 121 Nassau street.

Sacred Poems by N. P. Willis, with illustrations by Merrick, Parsons, Chapman and others. New York: Clark and Maynard, 5 Barclay street.

And the prettiest little book of the season—but why, oh! publishers, did you not hold it back for the holidays? However it will keep; not this edition, for as soon as it is seen abroad many editions must be demanded.

THE LABOR SYSTEM—CHURCH AND STATE.

IN "THE REVOLUTION" of July 23, C. L. James, under the head of the "Injustice of our Labor System," has sounded the depths and touched the bottom of all our financial and pecuniary troubles. He has probed to the very bone the sore diseases of poverty and destitution on the body politic, and has found it all unsound.

He says, "the means of labor are three in number; 1st, the earth and its crude products (elements of labor); 2d, time; 3d, vital energy. Without these no man can possibly labor * * *. It is a potent violation of the natural right to labor, that the means of labor should be taken from him."

Mr. James takes the same fundamental ground that is taken in "Sexology," namely, that the earth (which is the chief element or means of labor, as it may be said to include all the rest) is not rightfully a marketable commodity. As no man made or invented the earth, it does not belong to him individually; but as a birthright it is the rightful inheritance of all its children. According to natural right, the earth belongs as much to one child as to another. Now, right here is the great wrong to the laborer and to society, especially to woman. Man has deprived woman of the control of all the means of labor, consequently she has no control of its products. He has usurped sole right to control the earth and all its elements, to control the time of woman and all her vital energy, by presuming both to legislate for her and to execute upon her his own laws! How long, oh Lord! how long shall we endure this? Women of the nineteenth century! it is for you to say how

long. You can take, with man, co-equal possession of the earth whenever you will. All the hosts of heaven are at work for you. God is always on the right side, on the side of justice. We have been false to ourselves through ignorance.

The wrongs of the laborer, whether male or female, are fundamental in society. No ointment, no salve, no patches on the social body will cure its diseases, or heal the "hurt of the daughter of my people."

We must have fundamental work—a Revolution that shall be a REVOLUTION. We must have a reconstructed state, a social edifice, with the earth itself as a foundation upon which the fabric can rest, as a child on the bosom of its mother. Individual head men have no right to monopolize the earth, leaving the great body of her children without where to lay their individual heads. We must have a regenerated church, which shall be a living, sustaining power, and a law of conscience and justice to the state, instead of the musty creeds and dead forms that have been festering at the heart's core of society, corrupting and destroying the whole social body by upholding slavery in all its forms.

We do not want a commixed union of Church and state. Such a combination would produce a monstrosity of power and despotism, such as the Papal Church was before the days of Luther. A combination of two or more unlike elements always destroys the identity of each, producing a new element or body wholly unlike either of its component parts. So a combination of temporal and spiritual power would destroy both, as the Papal Church and state did partially, and would wholly have destroyed each other but for the Reformation which nearly destroyed the civil power of the church and gave the church a new lease of life.

We must have the church and we must have the state as a perfect balance of power to each other, like the various members of the solar system, or like the various powers and different members of the human organism. The church must be a legislative body, not ruling, but controlling the state as a moral power of conscience and justice. The state must be the executive right arm of the church, ruling in its own orbits of labor and trade, commanding also the army and navy as long as it is necessary to have them, to compel respect and obedience to law, both at home and abroad. Woman represents the church and must be its head. Man represents the state, and must be, as he is, its executive head.

Let me not be misunderstood. It is not possible or desirable that all the various orders of the Christian Church should be swept away in this new co-operative moral movement. They will not lose their individuality or identity, but they will all unite on general fundamental principles of positive moral truth based upon the well established laws of nature, which are the laws of God. Social science and moral science are the laws of nature wrought in human action. These natural moral laws must be the fundamental principles of government in church and state.

E. O. G. W.

Financial Department.

FINANCIAL AND COMMERCIAL.—America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. A

lantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.

THE REVOLUTION.

VOL. II.—NO. 9.

Talk among the Brokers in Wall Street.

The talk among the brokers is about the

MILWAUKEE AND ST. PAUL COMPANY

and the injunction and the appointment of a receiver made by

JUDGE BARNARD

of the Supreme Court. The talk is that the Company's affairs are in a bad way, that the bondholders of the old La Crosse and Milwaukee Company, having received a decision in their favor from the United States Supreme Court, will recover the whole amount of their claim and that other

SUITS WILL BREAK UP THE ORGANIZATION OF THE MILWAUKEE AND ST. PAUL COMPANY AS ILLEGAL

and tainted with fraud. The talk is that the

DEAD RABBIT AND PLUG UGLY OF THE MILWAUKEE AND ST. PAUL DIRECTORS, FIRE PLUG JAMES,

has quarrelled with some of the other directors about a "pool" they were in last spring, that the members of the pool were to take up their stock when requested and that

ALEXANDER MITCHELL THE DECENT AND CANNIE SCOTCH BANKER OF MILWAUKEE, WALTER S. GURNEL, RUSSELL SAGE

all responded promptly and took up their share of the pool stock when requested, but

FIRE PLUG JAMES, BEING SHORT OF CASH AND WEAK IN THE KNEES,

could not take up his stock and so it had to be sold, but nevertheless the

DEAD RABBIT AND THE PLUG UGLY OF THE BOARD claimed his share of the profits all the same as if he had carried his stock, which as a matter of course the decent Scotchman and his sharp associates could not see, so

FIRE PLUG JAMES SUED THEM AND SWORE ETERNAL VENGEANCE

against them and the

MILWAUKEE AND ST. PAUL COMPANY.

The talk is that

FIRE PLUG JAMES

threatens to show up all the

FRAUDS AND IRREGULARITIES

in the formation of the

MILWAUKEE AND ST. PAUL COMPANY,

unless they do the handsome thing by him, and they in their turn are determined to show up some of the little

BANKING OPERATIONS OF THE PLUG UGLY,

such as the

BOONE COUNTY BANK, INDIANA.

and other similar institutions which figured not very creditably in times past with

FIRE PLUG JAMES AS THE MAN PULLING THE WIRES BEHIND THE SCENES.

The talk is that

N. A. SLIPPERY COWDREY

put his foot in it and damaged the not very brilliant reputation of the company by

GETTING THE HERALD TO PUBLISH a garbled copy of

JUDGE NELSON'S DECISION in the United States Supreme Court against the MILWAUKEE AND ST. PAUL COMPANY,

that a man is unfit for a trustee who thus would attempt to impose on the public and

STAB IN THE DARK at the reputation of

JUDGE BARNARD, by saying his injunction and appointment of a receiver were opposed to the

DECISION OF JUDGE NELSON, when in point of fact they were in unison with it. The talk is

FIRE PLUG JAMES, SLIPPERY COWDREY AND RUSSELL THE SAGE MAKE A BEAUTIFUL TRINITY of reliable and dear boys that will

PICK UP THE CHIPS when they come in their way. The talk is that the banks and money lenders of Wall street know them pretty well and all about the

BOONE COUNTY BANK, INDIANA, and other similar institutions which went up higher than a kite with

FIRE PLUG JAMES as a "disinterested" spectator. The talk is that

RUFUS THE RUEFUL is spreading himself and his friend in

ROCK ISLAND as they cannot get anybody to deal in the

NORTH-WEST SHARES. The talk is that

CHAPLAIN HATCH had better get out another lithographic circular of the comparative earnings per mile of the North west with other roads. The talk is that the

ERIE RAILROAD COMPANY is managed by the HONEST QUARTETTE OF THE ERIE KU KLUX KLAN composed of

CIRCUS CLOWN TIN PEDLAR FISK, CHARLES M. LEUPP GOULD, GAMBLER THOMPSON, AND SQUINTY LANE, and that the rest of the board consists of highly

RESPECTABLE INCOMPETENTS who are of no account any how as far as the Erie Railroad Company's affairs are concerned, that it is a

DISGRACE TO THE COUNTRY that a great company like Erie should be in the hands of such persons that command

NEITHER THE RESPECT NOR CONFIDENCE of anybody. The talk is that Erie must continue to go down so long as it is controlled by them. The talk is that the

CLOSING OF THE ERIE COMPANY'S BOOKS before the time bears on the face of it. DISHONEST TRICKERY AND A CRIMINAL DISREGARD of the rights of stockholders that reflect discredit on every director.

THE MONEY MARKET continues easy at 3 to 4 per cent. on call, with exceptions at 2 per cent. for large amounts on governments. Discounts are 6½ to 7½ per cent. The weekly bank statement is more favorable than was expected, and shows a continuation of contraction.

The following table shows the changes in the New York city banks compared with the preceding week:

	Aug. 22.	Aug. 29.	Differences.
Loans,	\$275,245,781	\$271,780,726 Dec.	\$3,465,055
Specie,	19,768,681	16,949,108 Dec.	2,819,573
Circulation,	34,137,627,	34,112,139 Dec.	25,488
Deposits,	216,485,405	210,334,646 Dec.	6,150,759
Legal-tenders,	69,737,645	67,737,376 Dec.	2,000,269

THE GOLD MARKET

was quiet and steady throughout the week, and at the close became dull, there being little disposition to operate either long or short, and the general tendency of the market is downwards.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 22,	144	144½	143½	144½
Monday, 24,	144½	145½	144½	145½
Tuesday, 25,	145½	146	144½	144½
Wednesday, 26,	144½	145	144	145
Thursday, 27,	144½	145½	144½	144½
Friday, 28,	145½	145½	144½	145½
Saturday, 29,	144½	145	144½	144½
Monday, 31,	145	145	144½	144½

THE FOREIGN EXCHANGE MARKET

is weak and lower. Prime bankers 60 days sterling bills being quoted 108½ 109, and sight 109½ to 109¾. Francs on Paris bankers long 4.17½ to 5.16½ and short 5.15 to 5.13½.

THE RAILWAY SHARE MARKET

was irregular throughout the week, and the temporary advance in prices in some of the leading stocks was caused mainly by the cliques. Erie was weak at the close at 46, and the general indications are, that owing to the continued bank contraction, prices will have a further decline.

Mungrave & Co., 19 Broad street, report the following quotations:

Canton, 45½ to 45¾; Boston W. P., 15½ to 15¾; Cumberland, 29 to 30; Quicksilver, 20½ to 21½; Mariposa, 2 to 4; Mariposa preferred, 7 to 8; Pacific Mail, 101½ to 101¾; W. U. Tel., 34 to 34½; N. Y. Central, 125½ to 125¾; Erie, 46 to 46½; preferred, 70 to 71; Hudson River, 140 to 141; Reading, 90½ to 90¾; Wabash, 53½ to 53¾; Mil. & St. P., 76½ to 77; do. preferred 83½ to 84; Fort Wayne, 108 to 108½; Ohio & Miss., 28½ to 29; Mich. Cen., 118 to 120; Mich. South, 81½ to 82; Ill. Central, 144 to 146; Pittsburg, 86½ to 86¾; Toledo, 101½ to 101¾; Rock Island, 101½ to 101¾; North Western, 83 to 83½; do preferred, 83 to 83½.

UNITED STATES SECURITIES

were more active and stronger at the close, with a general advance in prices throughout the entire list of 1 to 1½ per cent. above those of last week.

Fisk & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 113½ to 114; Coupon, 1881, 114½ to 114¾; Reg. 5-20, 1862, 108½ to 108¾; Coupon, 5-20 1862, 113½ to 114; Coupon, 5-20, 1864, 109½ to 109¾; Coupon, 5-20, 1865, 111½ to 111¾; Coupon, 5-20, 1865 Jan. and July, 108½ to 108¾; Coupon, 5-20, 1867, 107½ to 108; Coupon, 5-20, 1868, 108½ to 108¾; Coupon, 19-40, Reg., 104 to 104½; 10-40 Coupon, 108½ to 109; September Compounds, 1865, 119½; October Compounds, 1865, 118½.

THE CUSTOMS DUTIES

for the week were \$3,106,000 in gold against \$2,940,338, \$2,830,432, and \$2,849,000 the preceding weeks. The imports of merchandise for the week were \$6,198,517 in gold against \$6,644,290 \$4,312,898 and \$6,046,013 for the preceding weeks. The exports, exclusive of specie, were \$3,563,654 in currency against \$2,772,263, \$2,509,312, and \$2,505,994 for the preceding weeks. The exports of specie were \$492,034 against \$648,923 \$653,498, and \$2,896,532 for the preceding weeks.

MISSSES ABBIE T. CRANE, FRANCES KETCHAM, and LAURA E. BOWER, DESIGNERS AND ENGRAVERS ON WOOD 763 BROADWAY.

WOMEN ARTISTS.

MISS S. E. FULLER, WOOD ENGRAVER, 863 BROADWAY.

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They pay seven per cent. interest—February 1 and August 1—in gold coin, free of government tax. The principal is also payable in gold.

The bonds have fifty years to run, and are convertible into stock at the option of the holder. A sinking-fund is provided sufficient to pay off the whole mortgage at maturity.

Each bond is for \$1,000, or £200 sterling. Interest is payable in New York or London, at the option of the holder.

These bonds are fully secured, being a first lien \$5,000,000 upon 200 miles of railway, costing \$10,000,000, and traversing the finest district of Illinois; also upon 20,000 acres of land, estimated to contain 100,000,000 tons of coal. These lands, on the completion of the railroad through them, will be worth more than the whole amount of the mortgage.

For all the Coal this Company can produce there is a ready market; 1,000 miles of railway and the population of 30,000 square miles of territory can be supplied with fuel from its mines more readily and cheaply than from any other quarter.

One-half of the means required for the construction and equipment of the railroad, and for the purchase of coal lands, is derived from the sale of capital stock, to which large subscriptions are made along the line of road and elsewhere.

The work of construction is proceeding with great rapidity, and the first division of fifty miles, giving an outlet to the coal, will be in full operation by 1st January next.

The estimated earnings of this line of railway, with its coal business, are three-fold what will be required to pay interest on its bonds.

The trustee for the bondholders is the Union Trust Company of New York.

At 95, the present price, and with gold at 40 premium, the bonds pay an income of over 10 per cent. per annum.

For sale at the office of the Company, 12 Wall street.

Governments and other securities received in exchange.

H. H. BOODY Treasurer.

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Does not have to be removed from the wall to open it. Instead of trays to lift out, it is arranged with drawers, made very light and strong.

It is much stronger, as only a small portion opens, whereas in the old style the whole top comes off.

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THE NEW METHOD OF TEACHING GRAMMAR referred to in this paper of July 30th may be had by addressing the authoress, MRS. CARRIE LEONARD, Hudson City, New Jersey.

750 MILES

OF THE

UNION PACIFIC RAILROAD

Are now finished and in operation. Although this road is built with great rapidity, the work is thoroughly done, and is pronounced by the United States Commissioners to be first-class in every respect, before it is accepted, and before any bonds can be issued upon it.

Rapidity and excellence of construction have been secured by a complete division of labor, and by distributing the twenty thousand men employed along the line for long distances at once. It is now probable that the

WHOLE LINE TO THE PACIFIC WILL BE COMPLETED IN 1869.

The Company have ample means of which the government grants the right of way, and all necessary timber and other materials found along the line of its operations; also 12,800 acres of land to the mile, taken in alternate sections on each side of its road; also United States Thirty-year Bonds, amounting to from \$16,000 to \$48,000 per mile, according to the difficulties to be surmounted on the various sections to be built, for which it takes a second mortgage as security, and it is expected that not only the interest, but the principal amount may be paid in services rendered by the Company in transporting troops, mails, etc.

THE EARNINGS OF THE UNION PACIFIC RAILROAD, from its Way or Local Business only, during the year ending June 30, 1868, amounted to over

FOUR MILLION DOLLARS,

which, after paying all expenses was much more than sufficient to pay the interest upon its Bonds. These earnings are no indication of the vast through traffic that must follow the opening of the line to the Pacific, but they certainly prove that

FIRST MORTGAGE BONDS

upon such a property, costing nearly three times their amount,

ARE ENTIRELY SECURE.

The Union Pacific Bonds run thirty years, are for \$1,000 each, and have coupons attached. They bear annual interest, payable on the first days of January and July at the Company's Office in the city of New York, at the rate of six per cent in gold. The principal is payable in gold at maturity. The price is 102, and at the present rate of gold they pay a liberal income on their cost.

A very important consideration in determining the value of these bonds is the length of time they have to run.

It is well known that a long bond always commands a much higher price than a short one. It is safe to assume that during the next thirty years the rate of interest in the United States will decline as it has done in Europe, and we have a right to expect that such six per cent securities as these will be held at as high a premium as those of this government, which, in 1857, were bought in at from 20 to 23 per cent. above par. The export demand alone may produce this result, and as the issue of a private corporation, they are beyond the reach of political action.

The Company believe that their Bonds, at the present rate, are the cheapest security in the market, and reserve the right to advance the price at any time. Subscriptions will be received in New York

At the Company's Office, No. 20 Nassau street,

AND BY

JOHN J. CISCO & SON, Bankers, No. 59 Wall street,

And by the Company's advertised agents throughout the United States.

Remittances should be made in drafts or other funds par in New York, and the Bonds will be sent free of charge by return express. Parties subscribing through local agents will look to them for their safe delivery.

A PAMPHLET AND MAP FOR 1868 has just been published by the Company, giving fuller information than possible in an advertisement, respecting the Progress of the Work, the Resources of the Country traversed by the Road, the Means for Construction, and the Value of the Bonds, which will be sent free on application at the Company's offices or to any of the advertised agents.

JOHN J. CISCO, Treasurer,

August 12, 1868,

New York.

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TAKES ITS WAY!"SECURE A HOME IN THE GOLDEN
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